

RELIGIOUS EDUCATION

A Platform for the Free Discussion of
Issues in the Field of Religion and
Their Bearing on Education

SEPTEMBER-OCTOBER, 1946



Contributions of Psychology to Religious Education:

A SYMPOSIUM

Total War and American Character

Educators and Radio: Opportunity and Challenge

Enrichment of Family Life through Religious Observances

The Doll's House

Religious Education

Seeks to present, on an adequate, scientific plane, those factors which make for improvement in religious and moral education. The Journal does not defend particular points of view, contributors alone being responsible for opinions expressed in their articles. It gives its authors entire freedom of expression, without official endorsement of any sort. Articles in Religious Education are indexed in the EDUCATION INDEX which is on file in educational institutions and public libraries.

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It's This Way:

Not long ago I invited an elementary school principal to become a member of the Religious Education Association. His answer, in courteous terms, was this: "You know, we schoolmen have enough to worry over without adding religion. Let the Sunday school and the church do their own worrying."

I explained that there are different ways of looking at religion. There is the restricted view that religious education means teaching children the Bible and religion means membership in a church. Some people stop there, but not the members of the Religious Education Association.

We do not think of religion as knowledge of the Bible leading to membership in the church. These are mere incidentals — important, but incidental.

Religion is a relationship, between man and man, and between man and God. It involves the development of character, the enlargement of personality, the enrichment of spiritual life — all of them. One may be a Biblical illiterate and still be profoundly religious. The church is an instrument to help people live religiously, yet many religious people are not church members, and some church members are not religious. Some Christians believe that unless a man believes certain things about Jesus, he can never see God. Yet the Jews do not believe these certain things, and they are as religious as Christians. Jews and Christians cooperate fully in the work of the Religious Education Association.

The church is a religious institution, but so is the school, if the school does its work as it should be done.

I explained to my schoolman that members of the Association are ministers, school teachers, college professors, denominational officers, educational leaders, professional and lay people — with one point in common. They are dissatisfied with their present success in character-personality-religious development, and through cooperative efforts are seeking better understandings in the fellowship of the Association.

I shall see him again soon. I believe he will join with us.

Laird J. Hites, Editor

I

CONTRIBUTION OF PSYCHOLOGY To Religious Education

ERNEST M. LIGON

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One of the groups of professional workers in the International Council of Religious Education is known as the Professors Advisory Section. Most of the members of this Section are also members of the Religious Education Association. At their annual meeting in Columbus, Ohio, held February 11-13, five of these members presented papers on one aspect or another of the contributions of psychology to religious education. They were of such significance that we are happy to publish them here in symposium form.

The Editor

I

CHARACTER EDUCATION today faces a state of emergency. It is no longer merely an oratorical figure of speech to say that civilization stands on the verge of self-annihilation, as previous civilizations have done. Furthermore, if all those responsible for the character education of our youth would pool their resources, it seems highly probable that we could prevent this disaster.

This will not be achieved by argument and opinion. So long as religious educators are content each to do "that which is right in his own eyes", our fate is not likely to be better than came to those who did likewise in the days of the Judges. This does not mean that we must all agree by majority vote on whose "system" to use. It does mean that each of us must submit his opinion to the test of research. Scientific research is a form of prayer, for the true scientist seeks in his laboratory to discover the will of God. Leaders in the field of character education would not reach agreement in a thousand years by the method of argument and opinion. If in true humility of spirit we all submit our hypotheses to the test Jesus suggested, "By their fruits ye shall know

them"; namely, the scientific method, and if we will follow the evidence, we shall be drawn together as inevitably as day follows night. It is not the purpose of this paper to call for agreement among its readers. It is its purpose to plead for objective evidence. In a world of social chaos, can we dare to do less?

The subject assigned me is "The Contribution of Psychology to Religious Education". Psychology has much to contribute in terms of subject matter and even more in terms of method. Indeed, it is because of the great strides which have been made in psychology during the last twenty-five years that character education can now hope to meet this present crisis.

Everybody who deals with human nature uses some kind of psychology. It may be his own "common sense" or the recital of common popular proverbs. It may be the uncritical acceptance of some current theory. Or it may be those principles and laws of human personality which have been developed by means of scientific research. This discussion will be confined to only the last of these categories.

Psychology has only one legitimate subject matter, namely, the laws that govern the behavior of human personality, in-

dividually or in social groups. For example, psychology would seem to have no direct concern with deciding what people ought to learn; but it can describe the laws of learning. Thus it has no concern with whether we make religious educational curricula Biblical or not. But it can point out that if we wish to teach our pupils the Bible in Sunday school only — assuming that they can learn a chapter a Sunday, that they attend Sunday school fifty-two Sundays a year, and review sufficiently frequently for fairly permanent retention — that it will take them roughly three hundred years to complete the task; whereas in the home, theoretically, it can be done in six. Again psychology cannot dictate what character traits we must teach; but it can tell us whether they can be learned at all, at what age levels, by what procedure, and what their effect will be on personality integration and mental health.

Religious education is a broad term including many curricula. In all its various fields there are problems toward the solution of which the psychologist can contribute. My own life work, however, has been almost entirely devoted to only one of these curricula, character education. With Biblical instruction per se, missions, theology, doctrine and practice and the several other fields, I have far too little proficiency to speak with confidence. To be sure, in character education we must draw heavily on these other curricula. But, when we do so, it is for the purpose of developing Christian character and that alone. With full recognition, then, of the value of these other fields, this paper will discuss only the character development phase of religious education.

I think most psychologists would agree that the unit of character is the attitude, especially the evaluative attitude. Character, then, can be defined as the sum total and the interaction of a man's evaluative attitudes. It follows that character education consists in the formation and modification of attitudes. It also follows

that the psychological laws of attitude formation must, therefore, be applied in religious education, if it is to form character.

Perhaps the most significant fact, for those who are engaged in character education, that has come from psychological attitude research is that by and large teaching a particular attitude is a very difficult thing to achieve. Among the conditions which must be observed are these. In the first place, the attitude must be kept at the center of one's teaching purpose. All content and every project must be presented for the definite purpose of teaching this attitude. Since new attitudes are always based on old attitudes, it follows that the teacher must know the old attitudes of each member of the class and so present the curricular material as to change the old attitude into the new one. And since attitudes are not independent entities, but phases of the total personality, they must be taught as such, and not as if they could be isolated in a test tube.

It may be asked whether it is not true that whatever teachers and parents do, they are always teaching attitudes. The answer is, to be sure, that they are. But experiments show that the presentation of almost any factual material by almost any kind of teacher may produce or modify a different attitude in each member of the class. If, then, character education is the formation of a definite group of attitudes, it follows that purely factual teaching, whether religious or secular, cannot be thought of as character education, however valuable it may be for other purposes.

Perhaps the significance of this last point will be clearer if another is presented. While psychology does not necessarily indicate what attitudes ought to be taught, it can evaluate their effects on personality integration. In the field of personality research probably more studies have been made to discover which attitudes are mentally wholesome and which

ones mentally unwholesome than on any other one problem. If we approach character education indirectly, using the method of content as opposed to striving toward the attitude directly, the chances are negligible of developing almost entirely wholesome attitudes.

The remainder of this paper will be devoted to showing how we have applied psychological principles in the Union-Westminster Character Research Project.

The almost universal experience of psychologists in the field of attitude development has shown how very difficult it is to form the ones you set out to form. Just as soon as any extraneous factors are introduced, control of the attitude is quickly lost and the teacher finds himself in the unhappy position of forming different attitudes in each of the members of his class, some good and some bad, usually with even little ability to discover which ones he has formed. This fact has forced upon us three characteristics of our present method.

In the first place, it is necessary to know very clearly just what attitude or attitudes we are working toward. This innocent sounding statement has cost us ten years of very intensive research. The attitude list published in 1944 in *RELIGIOUS EDUCATION* will doubtless require many revisions. Developing an attitude list to constitute the aims for a curriculum in character education involves a great many psychological principles which must be obeyed if any effective results are to be obtained. Other such projects should be undertaken, but those who undertake them can look forward to many years of the most exacting and painstaking research.

In the second place, it has been found necessary to set up measuring instruments to evaluate success in forming attitudes. During the early years of the Project these methods consisted in questionnaires, rating scales, interviews, and systematic observation of class projects. There have

gradually emerged our present, still tentative, battery of graphic-rating attitude scales. These will need at least two major revisions before they can be thought of as even reasonably well standardized. Two recent research grants, totalling sixty-five thousand dollars, should speed up this process. If it becomes common practice in religious education to develop and use effective measuring instruments, probably more progress can be made then in ten years than by argument and opinion in a thousand. This practice ought not to be confined to a few large research projects. It ought to be a part of the regular procedure of every church school. For our part, we require it of those church schools who wish to participate in our Project.

In the third place, we have found it necessary to build every lesson around an attitude. Unless both pupils and teachers know what the purpose of the lesson is and strive toward that end, we do not succeed. This procedure also costs enormously in time and work. We have had to build a completely new curriculum. We have, of course, used existing materials as far as possible. Very few of them, however, are constructed for the primary purpose of forming attitudes. Thus our lesson plans consist in instructions to parents and teachers as to how the materials used are to be applied to the purpose at hand. We have just begun this task. We shall not complete our first cycle until June 1947. Our first major revision will not be finished until June 1949. Our materials will not be offered for general use before that time, and only then if they seem sufficiently mature. At present, those churches and schools working with us are fully aware that they are pioneering in an experimental project, with all the troubles and difficulties appertaining thereto.

Perhaps the basic concept in the psychology of personality is the principle of individual differences. This concept with all its mathematical ramifications has, on

the one hand, provided tools without which the task would have been impossible and, on the other, set up further requirements to be met which enormously complicate the process.

A character trait has no meaning apart from the individual of whom it is characteristic. This means that effective character education presupposes dealing with each individual in terms of his own personal equation. This basic principle involves the use of three methods of attack.

The first of these is a comprehensive testing program. In our work we have developed a fairly adequate personality profile and found methods of measurement to determine the points on this profile. Knowing children accurately requires something more than can be discovered by meeting them a few times per week, however intimately. In our efforts to solve this problem we have, on the one hand, built in the Union College Laboratory of Psychology one of the best measurement laboratories in the country. Then, on the other hand, we have constructed a minimum testing program which any moderate sized church or school can use. It seems highly improbable that the church can ever do effective character education until due respect is paid to the principle of individual differences.

The second method of attack in this matter of dealing with the individual is what we call in our Project the Diagram for Individual Character Education. It was described in a former article in *RELIGIOUS EDUCATION*.¹ It is a fairly simple analysis of behavior, showing the factors in human personality which account for behavior. Among these factors is the unit of character, the attitude. This diagram is not mastered in a single reading, but it can be used by any intelligent layman who is willing to learn to do so. When he sees more clearly just how the factors of personality do operate, he will be in a better position to influence that

operation successfully in the direction he wishes.

Third, there is the group aspect of individual differences. In psychology we speak of it in terms of the normal probability curve. Its significance for educational method is that, while individuals differ widely, groups are astonishingly alike. This means that curricular materials can and must be prepared which meet the individual needs of each member of the group. Two facts make this possible. In the first place, these curricula can consist of integrated projects, thus giving them quite as much unity as the more traditional regimented programs which tacitly assume that all children are alike. In the second place, this fact that groups are very much alike means that in the long run just as much standardization can be achieved in these materials as in the other kind.

There is still one more way in which the findings of modern psychology must influence our character education. Personality studies show that the child is a function of all the forces which are brought to bear upon him. The three more important of these forces are the home, school and church. In terms of time with the child, the first two greatly outweigh the last. This means that the church must have active cooperation of home and school to be effective. The church school should say frankly to parents that, not only can it not guarantee to do anything for their children without their cooperation, it can even guarantee not to. As a result, all lesson plans designed for character education must include instructions for the home. In our Project we also ask for weekly reports from the parents. It is my own conviction that the success of our Project depends in large measure on how much home cooperation we get. We are constantly gaining an increasing amount of it. I would even guess that eventually it is parent demand which will be the main force in getting our methods used.

1. November-December, 1944. "Individual Character Education", pages 351-359.

As for the school, we are just beginning. In Schenectady our association with the public and the private schools has been intimate, cordial and enthusiastic. When this area of our work opens up, we shall probably progress faster than with either the home or the church. It is to be hoped that we can develop the secular educational phase of our character education project.

Can it be done? To many, this may sound bewilderingly complex and difficult. Indeed, it is in many ways, but it can be done. The difficulties are problems to be solved, not insuperable handicaps. Some will say that it is possible for only the large and relatively strong church. At present this is true. As our methods are improved, however, and our materials become more adequate, they will come within reach of a wider and wider circle of church schools. This does not mean that they will ever become simple. They will not. Character is not simple. To offer a simple plan of character education is a form of cruel deception in which the church of Christ should take no part.

But a few encouraging facts stand out. Every church using the method at present depends entirely on a volunteer lay staff who get their chief training in the process of using the materials. One of these churches has at present a very poor church school plant. So far as I know, none of the participating churches has any appreciable difficulty financing the project. There is abundant evidence that, when parents are convinced that they are getting something of value for their children, they will make the necessary sacrifices to get it.

A question will have occurred to some who do not know our Project well. What part does religion play in all this? For the present, let me say only that it is built on the Sermon on the Mount. Teaching children: how to pray is a part of 428 of its 624 lesson plans. I, personally, do not believe that it is possible to

develop the kind of character that can lead this world out of its present chaos without the religion of Jesus, not as lip service but as Christian personality.

II

I stated several times that the evaluative attitude is the unit of character. It follows from this that character education is attitude formation. It has been pointed out that maintaining any degree of control over this process requires a degree of purposiveness of the most painstaking exactness. This means in practice that pupil and teacher must be constantly aware of the attitude being taught and all the curricular materials must point in that direction.

Let us now turn to a fuller description of this attitude-forming process. Which? When? and How? These are the main problems. Again, I am going to employ a minimum of theory and a maximum of practice. I am fully aware of the whole background of trait theory discussion which I may seem to be neglecting. I grew up in psychology during the era of the debunking of traits and the growth of the situation theory of character education. I realize that there are still many who believe that the only way to develop character is to expose the child to a series of typical life situations and help him adjust to them. This is not the place to debate the relative merits of these two theories. I can only say that I have found very little evidence that the situations method is effective, whereas with the attitude approach I have seen some very startling results. It is to be hoped that those who have faith in the situational approach will continue to exhaust its potentialities and find ways of measuring its results. In the meantime, I am committed without reservation to the attitude approach, which also uses real life situations, but strives constantly to control the attitudes in them.

The fairly complex attitude program now in use in the Union-Westminster

Project was developed in a series of steps which led very naturally from one to the other. Every effort was made to follow the evidence. This led many times to conclusions which certainly were not predicted.

In the fourteen year study which eventually resulted in *The Psychology of Christian Personality*,² eight general principles of personality emerged, which were closely associated with the Beatitudes. These eight general traits were adopted as our ultimate goals for character education. I doubt seriously whether any other student, following the same procedure, would have come out with exactly the same eight traits or even the same number of traits. Our agreements, however, would certainly have outnumbered our differences. However that might be, the fact remains that we must have definite goals. If we do not know where we are going, we are certainly not going to get there. If others examine carefully the teachings of Jesus and arrive at a somewhat different set of traits, I have no quarrel with them. I only urge the method of research. Using Jesus' own advice, "By their fruits ye shall know them", if we keep studying our hypotheses and watching their results in our programs of character education, we shall eventually be brought together by our evidence.

The next step was to turn to the attitude studies of modern psychology. Most of the pertinent studies consist of efforts to discover those attitudes which are characteristic of mental health and which of mental weakness. When all these were brought together, there were several hundred of them. Putting the emphasis on the mental health side, they were then related to the eight general traits based on the teachings of Jesus. This was a difficult process; many errors were probably made.

The next step was that of discovering

at what age levels each attitude could be learned. One reason for the failure of much of our religious education has been that we have attempted to teach kindergarten children things they can not learn until they are sixteen. Hundreds of individual and group interviews were conducted to discover at what age levels the various attitudes could be taught. They were finally all placed, undoubtedly with many errors which we shall eliminate as they are discovered.

When all this was done, we found that we had far too many attitudes. Teaching attitudes is a difficult process and there is a limit to how many can be taught. It was decided, therefore, to choose those which are most needed by modern children. We have gotten into the habit in religious education of teaching some virtues over and over again, almost *ad nauseam*, from the child's point of view. After eliminating the ones least needed, we finally achieved a somewhat tangible list. We may still have too many. We shall need to watch our results with care. We shall not teach any more than we can teach successfully.

The last step in this part of the process was factor analysis. We have not used all of the mathematical procedures of multiple variable matrix factoring. We have done some of that. We did, however, by less mathematical methods, find natural groupings among the attitudes. This resulted in twenty-seven factors, thus further subdividing the eight traits. From the psychologist's point of view, these factors may be less questioned in terms of scientific method than the original eight traits.

Finally, it was necessary to develop curricular units. Recognizing that most church school programs fall rather naturally into three parts — before Christmas, between Christmas and Easter, and after Easter — we decided to set up corresponding curricular units. In our church schools we use two-year department groupings. This made possible a six-unit

2. *The Psychology of Christian Personality* by Ernest M. Ligon. Macmillan, 1935.

cycle. Each fall unit is devoted to the social aspects of character. One of them is called Social Adjustment and the other Adjustment to Authority. These are built on three of the eight traits. Each of the two winter units are devoted to acquiring those attitudes which are more theological in character. In the first year of each cycle, we use a unit entitled, Adjustment to the Universe. It is constructed on two of the eight traits — love of right and truth, "Hungering and thirsting after righteousness"; and indomitable faith in a Father God, "Happy are the meek". The other winter unit is called Adjustment to Vicarious Sacrifice and is built around the doctrine of the Cross. This is our most powerful unit. The two spring units have to do with purpose. In the first year we call it Vocational Adjustment. It aims at acquiring a dominant purpose in the service of mankind, "Happy are the pure in heart". The other one is entitled Vision. It is the habit of always looking forward to greater achievement, "Happy are the poor in spirit".

This has been a very brief picture of our attitude research. Trait theory involves hundreds of unsolved problems. The tragedy is that so many leaders in religious education are content to argue about various theories when we ought to be solving all our problems on the basis of objective evidence. In the Union-Westminster Project we have no delusions of perfection. We anticipate continuous revision. In the future, however, we shall modify our program on the basis of objective evidence only, not on pure opinion, however wise it may seem.

We are now in the midst of the gigantic problem of curriculum building. In our approach a good curricular unit is one which makes it possible to form the attitudes we want to form in our children. That is not easy. If all we needed to do was to fill the time or read the Bible or keep the pupils interested, those things we could do with ease. But to form attitudes, the attitudes we want to form,

that is more difficult.

The limits of this paper make it quite impossible to do more than scratch the surface of this problem. To begin with, finding materials even related to many of the attitudes has been difficult enough. To find them so constructed as to obey the psychological laws of attitude formation has been impossible.

To form an attitude, one must change behavior. When a person faces a situation, how he reacts to that situation depends on his attitudes toward it. All behavior psychologically is for the purpose of satisfying the appetites, gaining a sense of achievement, or achieving social satisfaction. There are no other basic motivations. What behavior a person exhibits in any situation is that which he thinks will satisfy one or more of these motivations. These habits of thinking are his attitudes. If we would change his behavior, we must find or help him to find some other behavior which will satisfy these same drives more effectively.

These attitudes will depend on his native endowments, his skills, and his interests. For example, he will not react to injustice with magnanimity instead of anger unless he becomes convinced that magnanimity is a more effective reaction to make. Furthermore, an attitude has not really been learned until it becomes an automatic part of the personality. Anger is not mastered when one has learned that it ought to be, but when he has adopted some other forms of behavior as his characteristic reactions in those situations to which he once responded with anger. He has not learned the Lord's Prayer when he can recite it from memory but when it becomes the pattern of his thinking about all his important problems.

With a full recognition that what follows will be over-simplification, let me deal with the four principal kinds of material which we do use. These are: stories and discussion, project activities, Biblical materials, and worship materials. All these must be selected for use at

home and in church school and some of them for use in the secular schools as well.

Materials for the class or home instructional periods are for the most part stories and discussions. Among the many requirements which they must fulfill are these. They must, of course, be directly illustrative of the attitude goal. They must fit the age level. They must interest the pupils. They must command the respect of the children. These are difficult requirements to fulfill. Suitable materials can be developed only on the basis of carefully controlled experiment. Even the best curricular writers are ineffective unless their materials are refined by test and experience.

Project material is the hardest of all to find. Many a child in our laboratory has described his church school as a place in which "we cut and paste and color". A project has almost no value in achieving its purpose unless both pupils and teacher are constantly aware of its purpose. It, too, must command the respect of the pupils and inspire them to further action. Moreover, a project must be of such a varied nature that it has in it tasks to fit the differing abilities and interests of each member of the class. Only thus can we achieve the integration of individual differences into unified purposes.

Biblical material is much more difficult to present when its purpose is character education than for content instruction. If we wish the child simply to know the Bible as such, we have only the laws of learning to obey. Thus in a church school year we can teach some three or maybe four passages effectively, depending on the age level, the passages, and the level of mastery desired. But in character education the task is different and more difficult. No Biblical story or teaching has effect in character until its power has become a part of the evaluative attitudes of the child. At present our curriculum contains considerably less Biblical content than is common in general religious edu-

cation practice. In the end, we shall have in our curriculum every portion of the Bible that has character education value. But this will be done only as rapidly as we can determine at what age level its concepts can be understood, and how they can be so taught as to become a part of the dynamic motivation of the individual.

Finally, there is training in worship. The term worship can be used in three ways. All three meanings can, and often do, apply at the same time; but not necessarily so. The first has to do with liturgy. The second is communion with God, which obviously may or may not take the form of liturgy, just as liturgy may or may not be genuine communion with God. The third occurs when the individual comes habitually to think through all his problems in terms of the great spiritual concepts of religion. When this occurs, worship becomes a part of character. A very large percentage of our Union-Westminster lessons involve one or another of the petitions of the Lord's Prayer, because we are striving to make the great concepts of that prayer a part of the natural thinking of our children.

III

This has been only the briefest of surveys of how modern psychology as a tool can make religious education the great force in creating Christian character that it ought to be. Psychologists have learned more of a practical nature about the developmental laws of mental growth during the last twenty years than in all its history before that time. Religious educators would be very foolish indeed to fail to take advantage of these findings.

The findings of modern psychology would seem to indicate the need of three reforms on much religious educational practice.

In the first place, religious educators have often fallen into the practice of teaching over and over again a few ethical principles which the child has known

about long before he ever comes to church school. These are treated with a superficial over-idealism which the child cannot use in his daily life. Furthermore, the same method of presentation is used from the nursery to the high school. One example of this is the emphasis on being helpers and sharing, so prominent in the lessons for the early age levels. Unless this can be given a depth or practical meaning, it becomes trite and even obnoxious to the child, forming in him only a negative attitude toward the church school. Trite, superficial, and unrealistic approaches to such profound and complex problems as race and class prejudice is an even more significant example.

Second, in our choice of goals, we need to set up aims which challenge the child and which he can embrace without self-righteousness. In the past we have too often used virtues which, if the child sought consciously before his fellows, would place him in the category of the Pharisee who thanked the Lord that he was not as other men, with other men equally thankful for the same reason. The alternative to that cannot be lack of moral concepts for the child to seek. Psychologically, that leads nowhere at all. The answer must be found in using goals which anyone can be proud to claim as his own.

And, finally, let us fight with might and main any tendency to make religion a thing apart from life and living. If prayer is confined to King James English and the Sermon on the Mount to the Sunday morning liturgy, and reverence for God to the church sanctuary, then religion cannot be the greatest possible force in personality. The great concepts of religion must become living attitudes which govern the everyday behavior and thinking of the individual to merit the name, Christian character.

Here, then, is one concept of Christian character education based on the scientific method. If it seems complex, that is be-

cause God made man in His own image. It ought to present a challenge to which religious educators would respond with eagerness. We covet the help and advice of all of you. Psychology, then, offers us the opportunity of applying the scientific method to our problems. We have precedent in doing so from one who, when asked how to distinguish between true and false prophets, answered, "By their fruits ye shall know them".

This, then, is a plea for genuine research in character education. Where scientists disagree, they do not expect to reach agreement by argument. They set up experiments which will produce the evidence by which to find the truth. Such disagreements are not only welcome but sought in science. If I could have the complete agreement of all religious educators everywhere, I should consider that a disaster. All of us need to form hypotheses and then through research seek to discover the will of God. I covet the criticism of anyone who will in true poverty of spirit work out with us a cooperative research project on which we can discover the truth. I resent the criticism of those who have no evidence and seek no evidence on which to base their criticisms.

Failure is impossible, if we follow this research pattern, because we must inevitably discover the truth if we continuously discard those methods and concepts which the evidence proves to be wrong and if we strengthen and revise those which are shown to have a measure of truth.

The potentialities of human nature are very great. Our achievements up to now, except for a few great souls, are puny indeed. Human personality is capable of the stature in which Jesus believed. We shall find its secrets only through the genuine poverty of spirit and hungering and thirsting after righteousness, expressed in the profound prayer of scientific research.

II

THE APPLICATION OF PSYCHOLOGY To Counseling

ROY A. BURKHART

Community Church, Columbus, Ohio

I

THE VERY WORDING of this topic is an indication of a trend in the field of psychology. A few years ago we should have referred to "psychologies". The wording indicates a shift from the emphasis on measurements and conditioning to the total aspect of human behavior. While emphasis once was placed on animal behavior as a means of understanding human behavior, the shift now is to the total individual and his relationship to the total environment of which he is a part.

To look at the field of psychology today is to see its expansion to the study of the mind and the total function of the individual. Physiology is based on the study of the organs and their integrative states; psychology is based on the fundamental drives or tendencies of the organism as integrated in a complex society. So psychology is interested today in how the mind works, its relationship to the body, the influences of the body on the mind, its relationship to the environment, and the relationship of the environment to the mind. The growth of psychology has been from understanding the individual as a person apart to understanding him as a functioning unit in the whole. And in the expansion of this idea there is a growing emphasis toward the study of the group, so that the psychologist not only is interested in counseling the individual personally but in helping the group, which simply means that the dividing point between psychology and social psy-

chology has almost disappeared. The emphasis on group therapy in all of its aspects today, even dramatic psychogroup-therapy, is a sign of this trend.

With the expansion of the concept of psychology and its total field there has been an expansion of the idea of personality. Albert Day has an interesting concept of personality in his book, *Jesus and Human Personality*. Gordon Allport in his *Personality* gives this definition: "Personality is the dynamic organization within the individual of those psychophysical systems that determine his unique adjustments to his environment." (page 48) It is interesting to see that Allport feels that character enters the situation only when "this personal effort is judged from the standpoint of some code." Dr. Prescott in his *Psychiatry for the Curious* says that personality is the sum total of all our attitudes.

The fact is that the total personality is a function of a socio-psycho-biologic unity in a given setting at a given time and can be understood only if studied as such. These five elements must be studied with reference to each other. We are coming more and more to see that personality is a complex whole responding to, being conditioned by, determining as well as being determined by the environment. The actuality is that there are no rugged individualists, — and never have been. Every person is a part of the social whole and the whole modifies and changes the form of the parts.

II

In like manner counseling has been undergoing a fundamental change in its interpretation. While counseling is as old as Christianity — for Jesus was one of the most effective counselors in the history of the world — it has not been so effectively used in the Western world because of our addiction to masses and because of the authoritarian emphasis in the church and in the school. We could spend a good deal of time at this point, discussing the various emphases that educational procedure has undergone. There was a time when it was thought that to give a person the right facts and ideas would mean that he was educated. Freud and others after him have made clear to us that to know the truth is not enough. One must be free from both conscious and unconscious forces in his deepest mind in order to apply the truth he comes to know. It is not enough for a person to know a thing; it is important for him to feel the right way.

In education, we have shifted gradually from the content-centered to the life-centered emphasis, but the training of teachers has not kept abreast of this shift. Few teachers know how to start where the learner is and help him grow from that point.

During the past fifty years there has been a growing emphasis on counseling where the leader and the individual share together in person-to-person relationships. Freud brought the emphasis of the deeper therapy that seeks to free the individual from the blocks that prevent his continued growth. Psychoanalysis was a fundamental emphasis for a time and is still a vital aspect of psychotherapy. But it is only one aspect, for now we think of group therapy, recreational therapy, the therapy of creative fellowship and dramatic psychotherapy.

There has been a growth from individual counseling to group counseling, small and larger. There is now a body of data that gives indication that it is possible

to counsel through the lecture or sermon, through the drama, and other media. Some of us are finding that the sermon many times frees a person from a block that prevents his growth, so that he finds the readiness to deal with his own situation and to join with another person involved to deal with it successfully. Or the lecture may free a person to come to the psychotherapist. And then of course, life itself provides the readiness, as when crises come.

The concept of counseling has grown from giving advice, from forbidding, from catharsis, from suggestion, to the larger concept of helping a person stay reasonably free to grow or to find from time to time freedom from whatever temporarily blocks that growth. Carl Rogers, I think, has done much for us in making clear this interpretation, though it is interesting to see in Gardner's book, *Human Relations in Industry*, his discovery of the validity of the non-directional emphasis in counseling. In my own experience there often is a place for suggestion — that is, the therapist can often shorten the process without involving the matter of face-saving.

Take this illustration: A draft board sent to a minister a man who kept shouting that he would commit suicide if he were inducted. He arrived at the minister's study in a high state of excitement; he was almost hypo-manic. It is perfectly obvious that a pep talk would not have helped. It is perfectly obvious that there were other factors in the situation. There was guilt in the picture, and fear and anxiety. But the minister could have talked against suicide for a year and he more than likely would have committed suicide or developed some type of escapist mental illness. In an hour and a half the man and the minister got to the real point of his trouble. The minister had to get it out of him, had to lead him to say it. To have followed Carl Roger's non-directional technique might have taken as many as a dozen sessions. Yet in that hour

and a half the minister did not necessarily violate any of the principles of psychotherapy. As the two went along, the minister forsook what the problem was, though he did not point it out. The minister was able to direct the man finally to say what the difficulty was, and having gotten out in the open what his fear was, then the minister was able to prove to him that he was wrong and was able to help him find evidence that the only injury that could have happened to him from this habit he confessed fundamentally came from worry. And the minister was able to help him work out a program of thinking that in subsequent weeks proved to be effective.

Incidentally, in this relationship we can see that knowledge, that facts, were not enough. Concomitant emotions had to be dealt with. It is perfectly plain that advice and pep talks wouldn't help, that the sources of emotional disturbance had to be discovered and then it was necessary to bring this out in the open and find a program of release and help.

So counseling has gone from the individual, giving him facts, to the method of freeing the individual from whatever blocks his growth, and it has grown from the individual therapy to group therapy, and grown from the emphasis on the cure through mental hygiene to a fundamental emphasis on prevention, for it is as interested in keeping people free to grow as it is in freeing them from whatever blocks that growth.

III

In light of our concept of psychology and personality and the new counseling, let us look at the function of counseling that is based on adequate psychological techniques and insights. The counselor will be interested in the kind of guidance that will make it possible for a child to be conceived in love. There are those neuropsychiatrists who believe that the child has pre-natal experiences, and while there are no objective studies to prove this, it is interesting to consider. But all

are agreed that the child should be born in love; that he should be so cared for on the biological level so that he will develop. A loving rather than a hostile attitude toward life; that he have such sense of belonging that he will become wholesomely independent; that he has the benefit of earned recognition; that he be so guided that he grows above the cradle stage of self-love until a robust love flows through him to other persons. Helen Hogue, in her book, *Bringing Up Ourselves* bears this whole process out magnificently.

In this whole process the home is central, but the church and the school and the other agencies must join in a fundamental unity. Unless these three institutions can work as a team, then not only may the child be failed by the individuals but his disintegration may be the result of conflicts between the institutions. Institutional leaders need psychotherapy as much as the child. The physician also enters the picture because it is important that the child have the maximum physical health. Here is where the counselor and the physician, or the counselor and the psychiatrist, join forces. A girl from a fine family was failing in school. She had an I.Q. of 120. She had a long history of failure, just getting by each year. A minister was called in on the situation and soon discovered several important factors. The girl had a very beautiful and attractive sister, who was two years younger. From the time her sister was a baby, people coming into the home made over the sister. There was evidence here that this girl had been the victim of difference and contrast.

The minister worked with the girl from this angle, but did not get results. Then he did what he should have done in the very beginning. He had assumed guidance on the part of a wise physician that the latter did not fully give, and on further discussion, the physician agreed to the wisdom of a metabolism. It turned out that she was a —32. After the physi-

cian entered the picture there has been real progress. The doctor is a part of the picture in most acute organic difficulties; or where the emotional involvement is too deep. Unless the counselor has fundamental training in psychotherapy he will want to call in a psychiatrist. I say "call in" because few psychiatrists have either the time or inclination to go to the social situation where the difficulty has been created. The psychiatrist and pediatrician usually do not get results by merely taking the child to the office. The therapist must work with the child and the parents in the total situation. If the minister or teacher is fulfilling the role of counselor, then he needs to work very closely with the psychiatrist.

I believe that a large percentage of all people, if they are conceived and born in love and given the fullest and most complete conditioning, will be kept fundamentally free from the blocks that prevent growth, and that freedom will continue so that they never descend to the level of what Sheldon in his *Psychology and the Promethean Will* calls the "waster mind."

Blocks do occur; they are set up. Here is a boy who is in the fourth grade who drifts into a fantasy world to a dangerous degree, and we find that he is the victim of child-contrast. Here is a girl who is a sophomore in high school who begins to split. She is only happy if she imagines she is the character of a play. She fails to make a sorority and does not date. The school and the counselor working together saved the girl from serious mental illness. Or here is a woman who had a normal courtship with her husband before marriage. She loved him and responded to him. But after marriage, during the first sexual fellowship, she became nauseated. It was discovered that she had had an experience while a freshman in college that was basically causal.

Karl Menninger uses a diagram which seems very significant. He draws a circle which represents the soma; within it he

puts another smaller circle which represents the psychic or the ego or the soul. Many things affect the body without creating an effect on the mind or the psychic. Other things affect the body that create tension and anxiety and pressure against the soul. In this way emotional blocks occur.

Here is a girl who was forced into intercourse by her father when she was young. He was later put in the penitentiary for harming another girl in the neighborhood. He died there. It left the girl with a deep and fundamental anxiety drive due to a sense of unworthiness. In time she married, but she continued to go from man to man. She went to a minister who prayed that she would be forgiven for being so lustful. It turned out that she was frigid to the point where she had no pelvic sensation. Why did she go from man to man? She wanted a vote. Each time a man said, "I love you," it was a proof that the deep inner unworthiness she felt was not true.

When these blocks occur, people turn to circuitous routes. They adopt mechanisms that may not be healthy — we are all familiar with these mechanisms. A counselor must be able to identify these mechanisms.

V

Obviously, therefore, the counselor not only needs to recognize these circuitous mechanisms, these abnormal methods of finding a solution, but he needs also to understand the positive principles that lead to health of mind, body and soul.

And it is high time that the church and the school and home come to understand the whole process of keeping the person free to grow, and also the fundamental process of freeing persons from whatever blocks their growth in the fullest sense. And it is exceedingly important that we come to discover that growth has significance basically only if it is in the way and the truth by which the love that is God may be manifested in all the relations of life.

III

PSYCHOLOGY'S CONTRIBUTION

To The Child In The Church

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ONE OF THE MOST obvious contributions of psychology to the child in the church has been the development of certain tests and measurements. Through them the church worker may understand the child better, measure his progress in certain areas, analyze his aptitudes and indicate ways of fostering growth. The intelligence quotient is a somewhat reliable index suggesting certain capacities and limitations. One may seek a rapid increase in knowledge from children of high I.Q. A study in Iowa points out that the I.Q. ratings may change if emotional blockings are removed. Religious workers are especially concerned about emotion. Hartshorne and May's *Studies in Deceit* were based upon psychological measurements. Their discoveries challenged the complacent church school workers, who felt that there was virtue in attending church school, and emphasized the significance of the home in developing ethical attitudes. Tests of ethical discrimination, social attitudes and Biblical knowledge have been prepared for the pre-adolescent and are of some value for the teacher of religion. Certain aptitude tests indicate vocational potentialities and may be used in late childhood. One of the most reliable of these is the Seashore Musical Test. A first contribution of psychology to the child in the church is in the field of tests and measurements.

Probably psychology's most important and most generally agreed upon contribution to the child in the church is the emphasis upon the importance of the early years of life in forming the emotional pattern and the background upon which the whole future ethical relationship of the child to himself, his neighbors and his universe is built. This pattern is variously referred to by writers of today. Esther Lloyd Jones and Ruth Fedder in their book *Coming of Age* use Adler's term and discuss the individual's "style of behavior."

Breckenridge and Vincent in *Child Development* report on page 407:

"One recent study of detailed life histories of twenty college women would indicate that although some personality traits in any given person changed as the individual passed through certain kinds of experiences each personality preserved a central stability, or central core or focus or 'center of gravity' which does not change. . . . All personalities have a center of gravity which lends stability to the personality in the sense that it preserves a balance of traits within each personality.

"The center of gravity or core around which organization of traits takes place is made up of a set of habits and attitudes which are essentially fixed early in life, but which may be added to and modified by the experiences of the individual. While the core of stability, the integration or center is still in the early stages of formation much in the way of change or moulding is possible without disturbance to the general balance. It is not wise to force a child into pre-conceived notions, however. Even young children seem to have a certain physiological and psychological constitution which can be forced only so far from its original pattern without producing stresses and strains which shatter the mechanism."

Though this understanding of personality does not lead one to the religionist's predestination — a fixed, unchangeable status whereby God elects one person to eternal damnation and another to eternal glory — it does suggest that early pre-primary education in the church is of vast importance and that it must reach both children and their parents.

The growing child needs certain fundamentals which church school leaders along with parents and other community groups must see that he has. Every child needs a growing sense of adequacy and feeling that he is loved and wanted, the feeling of an undergirding love no matter what he does.

Dr. Lawrence Frank in an article in *Childhood Education* gives an excellent picture of the numerous adjustments the child must make in his first year. They are possibly more than at any other time in his life. Though these adjustments are made by many children without too obvious strain adult sensitivity to emotional needs can increase even the most seemingly satisfactory adjustment. With some children the restrictions necessitated by life in our culture may be so annoying that they become too frustrating for the inarticulate child to carry. The processes of civilized living — feeding, dressing, toileting—necessitate that certain "natural" freedoms be curtailed. Parents who are tense, fussy, or disquiet convey their feelings to the young child and affect the balance of the emerging center or core of personality. Too strict standards i.e., standards beyond the degree of maturation of the child, make a basic difference to the growing personality. The most necessary contribution of the pre-nursery (cradle roll), nursery, or kindergarden in the church school is in this area.

If the home standards are too severe and if the mother in her desire to give the best to her child scolds the child more than he can bear, the child feels great anxiety, the result of his fear is disapproval. His anxiety and fear of the mother's disapproval cause a feeling of guilt followed by

hostility. He represses all these feelings about his mother, for a child is not allowed to express hostility to his mother in our culture—one is supposed to love his mother—and a vicious circle is started. The hostility is projected on the rest of the world. The pattern is repeated as life goes on and a constant genuine good will becomes well nigh impossible.

The integration necessary in later life will be much more difficult for this child. Something from within is choked by the hostility and one misses that mutuality of feeling of which Dr. McMurray speaks or that "we" feeling of which Dr. Kunkel speaks. At present most of our religious materials seem to assume that a child can accept all men as brothers if the child verbalizes about all men being brothers or if he hears stories of the uprooted Americans or the Chinese or the Indians. The psychological basis for a feeling of brotherhood is overlooked. A much deeper understanding of the child's emerging personality needs, and much more careful direction, must be given if the psychological personality free enough to love in a genuine sense is achieved. A satisfactory feeling of adequacy is essential.

Sometimes a little child feels inadequate because of his relationship to his brothers and sisters. Jackie, Bobby, and Jimmy are three brothers, aged four, two and a half and one respectively. Bobby sometimes feels inferior. Jackie is older and can do many things that Bobby cannot. Jimmy is admired because he is the baby, is cute and is learning so rapidly. The other day Bobby was all aglow because he had been to the library and had found the book *Saturday Walk*. Feeling grown up and important Bobby told his father that evening about the book.

"Oh," said Jackie, with a bit of a swagger. "I've read that book."

Bobby's joy abated.

Bobby's father, who knew Bobby's need, replied in an even tone, "Yes, I remember when you read it. Mother brought it

home when you were sick. Bobby, you got your book at the big Rundel Library, didn't you?"

"I picked it out myself," replied Bobby, his adequacy in the ascendancy again.

An adult's sensitivity to the feeling tones of a little child's reactions gives the daily food whereby the central core or stability is fed. Whether hindering compensation mechanisms, disturbing the genuine self, are built depends upon the adults. This makes a significant difference to what the child may attain in adulthood, for buried mechanism caused by repressed feelings prevent human fellowship such as the Christian community seeks. Though Jesus did not point out the method for attaining genuineness, he did recognize that it was what one felt in his heart rather than what one said with his lips that was important. Psychology is suggesting the way to guide so that genuineness to the depth of one's being may be gained.

Most church workers feel secure only if Bible stories are used even in the nursery and kindergarten. They retell the Bible story, selecting some incident which has some relation to the child's experience and environment. Miriam's care for her baby brother, Moses, is often told to little children. The sister could just as well be called Sue or Ann and the baby Harold in many of these retellings. Bible stories thus retold usually are of slight value either in helping the child understand his emerging self or in building a permanent appreciation of the Bible. The richest promise for an ultimate mature relationship to God and one's fellow men comes to the young child if his emotional needs are understood and met rather than if he is taught certain stories, prayer forms and words of praise. Today's psychology suggests that the church study the beginnings of religion.

The happiest homes are those in which the love of the father for the mother and of the mother for the father is that of two mature individuals. In many homes this is true and the adult feels no need to exploit the

child, for the adult has a satisfactory emotional adjustment. A wanted child in a home where discriminating love exists has rich promise for the great security which love brings. Some children, however, feel that they are not loved or wanted. They are insecure.

Leon, at three, perplexed his father and mother. He struggled against anything that was proposed. He yanked, kicked, spat at other children. He screamed. He was punished severely for his "naughty" behavior. His father and mother both reproved him continuously, waiting anxiously for the mistake they were certain he would make. The boy was compared unfavorably with a cousin of the same age. The mother often wondered what others must think of her and her boy. The church school teacher sensed his need for affection even when he was naughty. She petted him even after she had gently but firmly insisted on acceptable behavior. She acted as a mother substitute in this matter of loving. At the same time she helped the boy's own mother realize that her boy acted as if he felt unwanted.

The presence of great suffering and tragedy in the world perplexes us. There are those who, when one speaks of the personality basis necessary to transcend tragedy, suggest that the fundamentals which religion can contribute are a recognition of what is called the justice of God; a sense of man's inadequacy as one faces the depth of man's lacks in his relation to his fellowmen; and a conviction that the Christ is God's unique revelation to man. It is the writer's sincere conviction that the poise and security in adulthood, necessary to meet the tragedy and suffering in the universe and to find a dynamic functional relationship to it, depends more upon a growing understanding of the psychological implications of childhood and adulthood than upon lip service to this or that dogma. The philosophy of life which religion seeks must have a feeling basis in experience.

The fact that churches by and large depend upon immature high school young people for all pre-primary work makes one

suspect that the church is not awake to psychology's contribution that early childhood is of the utmost importance.

Church schools should recognize, then, that in addition to tests and measurements as a way of diagnosing needs or of checking progress, psychology suggests these fundamentals:

1. Growing children should be held to the standards which their degree of maturation can accept. Too difficult standards hinder wise growth.

2. The child needs a home in which love and affection between the child and his parents and between the parents is genuine, mature and expressed. Church school workers need to become skilled in recognizing shades of difference in the love relationships in homes.

3. If the home cannot supply adequate love, the church school, the day school or some other community agency must be the substitute for a time. The child needs to sense with his feelings that he is loved and wanted.

4. The child in the church needs the guidance of adults (parents and teachers) who are mature enough not to precipitate the solution of their own emotional problems on the child.

5. The child must feel adequate in his relations to his brothers, sisters, school, church or play groups.

Since the early years are so important, emotionally, a new direction in the education of parents and teachers is implied. This education will need to help the adult understand the feeling aspects of his own integration. It will include discussions, study groups, readings and counseling. Ministers, community workers who counsel, or professional psychiatrists or psychologists will be the teacher. The adult will gain most if he recognizes his own buried anxieties, hostilities, fears, jealousies and resentments and how they function in areas where love relations and moral action are concerned. It should also bring a depth of experience so that out of tensions and suffering should come new inner convictions about one's

ability to meet life. Many find religious symbols of value here. This education should make the emotional environment of children more healthy.

Psychology's emphasis on the importance of the early years suggests the need for *guided observation* periods. Parents observe the pre-school child as he works or plays in a nursery group. Then they discuss the implications of what was observed. One's own child's behavior in relation to his peers is always noticed first. Later the interest shifts to study of little children. Workshop classes, especially in creative and manual arts with husband and wife playing and working together, bind families together.

Young adult classes which consider what it means to grow up will consider the need for a mature philosophy of life and for religious convictions which come from experience and which are undergirded by understandable feelings; for a life giving vocation and for the preparation for marriage and parenthood.

There are community resources available for help in understanding the child's emotional assets and liabilities. Some few churches have regular psychiatric help. A trained psychologist is a member of the church school staff. Teachers, parents and children may have the help of this expert. Sometimes play therapy techniques are available for the child who needs it. Other churches will have to depend upon community resources for such help. Sometimes it is the visiting teacher who can render service; sometimes someone from the Family Society or the Child Guidance Clinic can best help. As one considers what psychology has contributed to the child in the church, one needs to be aware of the resources available for psychological help for the child and his parents.

Another major contribution of psychology to the child in the church suggests that the child — anyone in fact — reacts to any situation as a whole or total personality. Any child's behavior at any given time suggests what his idea, conscious or unconscious, is of what that specific situation

under those specific circumstances demands. A child's idea of what to do when another child swears varies with the persons present. In the presence of adults he may appear shocked, with his own peers he may giggle, if he feels the need to build himself up and only children are present he may introduce a swear word more daring than the one he heard.

What religionists seek is consistency of behavior. To attain this, one must not only consider the objective elements in the situation but also the subjective elements. Much of that which has been done in the past when children evaluated situations, analyzing the factors that were involved, making judgments, testing the judgments in life and carrying the process out again, lacked the recognition of the subjective elements in judgment. Psychology demands that recognition.

Certain consequences follow the realization that the personality reacts as a whole. In the first place it suggests that much more individual attention is needed. There must be a broader base for children's understanding of what ethical situations demand. Children can sometimes see that their judgments are colored by unworthy emotion. Gary, a Negro boy in the 3rd grade, was going to beat up his rival, Richard, a white boy. His reason, so he said, was that that day Richard's behavior in day school had been such that the whole class had to remain after school.

The week day teacher challenged him with, "What did Richard get in arithmetic today?"

"One hundred," Gary replied, knowing that this teacher knew that he was troubled because Richard was better in arithmetic.

"What did you get?"

"Eighty-five."

"Think that has anything to do with your feeling that you must beat Richard up?"

Gary didn't carry out his threat. Whether his desire to do so came from jealousy or from some slight to a Negro doctor (Gary wants to be a doctor) or from some other feeling that he did not recognize, isn't

certain. But it is certain that it was wise for him to consider possible motives for his behavior. The psychological purposes that behavior satisfies are important, for not only does one react as a total personality but all of one's behavior, psychologically speaking, is purposive.

The fact that one behaves as a total individual reinforces, in the second place, the need for greater cooperative effort in the direction of the child. Church, school, scout, play and home groups need to plan and think together. A church command to love your neighbor is waste effort unless the subjective and objective implications of loving are being realized during the week. One's feelings of adequacy or security will influence the reactions of the total personality. To help children attain a genuine self without a hindering egocenteredness may well become the sincere desire of every religious worker.

Teachers of education speak today of spiritualizing the public school. The Seventh Yearbook of the John Dewey Society, *The Public Schools and Spiritual Values*, is one indication of this growing interest. Spiritual growth depends upon emotional adjustment. Wise adults can so guide that the adjustment is better. Schools can help vitally in this area if they have mature leaders and growing insight. One may well ask whether psychology's contribution to the child in the church is of such a nature that the church will need to reconsider not only how it can best educate its children so that the basic pattern for mature religious stature is laid, but also under what conditions the one-half hour on Sunday or the one hour on weekdays can be made to further that inner feeling of freedom which will permit religious growth.

Still another major contribution of psychology to the child in the church is the recognition that one's motives for behavior may be influenced by both conscious and unconscious drives. It may be more accurate to speak of different levels of consciousness, as Dr. Karen Harney points out. A child's ethical behavior is often clouded because the

child is unaware of his motives. Though most untrained workers cannot understand much about unconscious motivation, there are two areas in which they can work. A discerning teacher can sometimes sense undercurrents of feeling and can help the child become aware of some of their implications.

These things the church worker can do:

1. Seek to understand the forces, emotional and environmental, playing on the child, fostering the up-pulling forces and striving to release that which causes down-pulling forces.

2. Bring to light conflicts, tensions and compensation mechanisms, so that they cease to be unconscious.

3. Listen for the undercurrent of feeling children show and help the child see, and if possible understand, that these are his feelings. "You feel this is unfair" will be the adult summary.

4. Realize the importance of the dream life and sense its value in indicating fears or wishes.

Today's psychology suggests that the concept of sin be examined. Dr. Kunkel in his book, *In Search of Maturity*, states that sin has been surrounded by such an odor of distaste that man is afraid to investigate its nature and origin. Childhood delinquency is now being looked upon as sickness due in part to unconscious motivations, to lack of security, or to feelings of inadequacy. Part of sin's origin, then, is associated with the lack of the essentials for healthy mental growth. Though one cannot say an ounce of sweetness and light, an ounce of affection, enough food to eat, enough shelter for comfort, and economic security will in and of themselves bring about the good life for individuals, one can say that certain major difficulties (sins) may be removed if the child's physical and psychological needs are met. Dr. Kunkel speaks of a collective unconscious which influences behavior. Understanding the unconscious may bring new insight and introduce new elements into the theological problem of sin and how to deal with it.

Sometimes it is assumed that a feeling of

guilt becomes the basis for genuine repentance — repentance in the sense of "bring ye forth fruits worthy of repentance." Psychology is disturbing this blanket way of allocating all guilt as of value to the growing personality. As has been pointed out, the child's complex emotional life may be fostering too heavy a burden of guilt. In that sense, life giving repentance can best take place after the help of the mental hygienist, or the psychiatrist has been secured. Guilt in the sense of making the child want to remedy a hurt and not repeat the same hurt is healthy. But some emotional patterns are such that one takes unconscious satisfaction in the uncomfortable feelings of guilt, and instead of bringing forth fruits worthy of repentance one is blocked so that no overt action is possible. The compulsive element is great. Psychology suggests to the children's workers in the churches that this whole matter of sin, guilt and repentance, about which theologians have always been concerned, be carefully studied.

These then are some of the considerations which psychology has contributed to the child in the church:

1. Tests, and measurements have been devised which indicate religious knowledge, capacities and attitudes.

2. Early childhood's emotional patterns are of great importance for a functional religion.

3. Every child needs a sense of adequacy and a sense of security. Unfortunate compensation mechanisms will be built into the personality if it lacks these. These mechanisms will influence the child's ethical decisions.

4. The child behaves as a total personality.

5. The child has both conscious and unconscious motives which function as he reacts.

6. The whole question of the origin and nature of sin, the function which guilt fulfills and how a life giving repentance may take place challenges the easy acceptance of how to deal with sin and guilt and suggests needed new studies in these areas.

IV

USING PSYCHOLOGICAL INSIGHTS In The Religious Education OF ADOLESCENTS AND YOUNG ADULTS

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A SOUND PROGRAM of religious education will have three points of reference:

1. *The Nature of Religion.* Without a clear and functional definition of religion, religious education cannot operate. It cannot define its task. It cannot evaluate its result. For religious education is not autonomous. It does not create, but starts from a body of assumptions that make religion a phenomenon of importance in human affairs.

2. *The Nature of Man.* Man is here taken to mean individual persons with glands, personal histories, fears, aspirations, and problems; individual human beings with all the uniqueness that characterizes them and sets them apart from one another; individual persons in their vast kaleidoscope of differences and in their fundamental sameness.

3. *The Nature of Effective Methodology.* Religious education must bring religion and man together. It must bridge the gap between them. It must help men become religious. It involves the skill to design, to execute and to evaluate a program.

WHAT IS RELIGION?

Intensively, one might say that religion is the *recognition, cultivation and direction* of the spiritual forces which are inside men. With the present insights which psychology gives us, this definition seems to place the core of religion in the realm of the emotions. This is no cause for worry to the person

who dislikes emotionalism. It means giving the emotions solid and worthy objects for loyalty. Emotionalism results from the fact, as Santayana put it, that "most emotions are about nothing. They therefore feed and fatten illusion." The statement that religion lies in the realm of the emotions without involving emotionalism requires a number of corollary statements:

Emotions are the most powerful forces in personality.

There is no effective ordering of life without a sound ordering of the emotions.

The emotions can be educated.

Failure to put emotional education at the heart of a religious education program is to invite ineffectiveness deliberately.

Extensively, one might say that religion is three things:

First, *A belief in God which leads to a clearer sense of values.* In our Christian tradition at its best, belief in God has led to an acceptance of three values:

the value of human personality — the dignity and worth of man.

the value of motives in man — a belief in man's capacity to change, to grow, to become good.

the value of love in dealing with life — a belief in the ultimate triumph of love in human affairs.

Second, *Religion is an experience of growing integration around these values.*

In our Christian tradition at its best, personality has become integrated around these values. It has led to an elimination of destructive inner conflicts. It has led to a clearer purpose in the midst of complicated and confused times. It has led to a spiritual triumph over temporary failure and over permanent defeat.

Third, *Religion is making choices for action which lead to a concrete realization of values.* In our Christian tradition at its best, choices for action have led to an understanding of the ideal of hard work in service of the good. The development of art, music and literature, owe much of their incentive to the work of religious devotees. As a matter of fact, Dr. Carl Becker, noted historian, credits the nature and vitality of Christianity for the values implicit in modern attempts at building democracy.

There can be no doubt that religion involves more than has been stated here; but at least this much of religion belongs to all of us regardless of differences in creed. This much, at least, can be a point of reference for making termini a quo in the field of religious education.

WHAT IS MAN

What is the nature of man from the standpoint of religious education? What produces behavior? Even a cursory study of psychology reveals that human behavior is caused by physiological states, by attitudes, and by the environmental situation.

(a) Physiological states. First of all, it is easy to see how physical structure of a person affects that person's behavior in causative fashion. The weight and size of the body, the ease or difficulty with which coordination occurs, departures from the normal in structure, all profoundly affect a person's behavior. In the second place, it is not difficult to understand variations in behavior caused by the energy supply that one has at any given time, for we know that "behavior emerges basically from body dynamics which press the individual to action at the same time that they give rise

to feeling states."¹ The science of nutrition and the further development of vitamin therapy give great promise for an increase in the understanding of behavior. In the third place, we all know that the endocrine system profoundly affects a person's ability and tendency to behave in certain ways.

(b) Attitudes. Attitudes too, are powerful producers of human behavior. One might suggest that the human mind is like a spotlight. It lights up only what it is pointed toward and the pointing is done by attitudes.

"An attitude is a mental and neural state of readiness, organized through experience, exerting a directive or dynamic influence upon the individual's response to all objects and situations with which it is related."²

It is attitudes, therefore, that direct and produce behavior and not facts or principles or moral injunctions. These, if they have weight at all, have weight because they become a part, through the organization of experience, of a state of readiness to act.

(c) The environmental situation. One of the early valuable insights of the science of sociology was the awareness, that environment can influence the development and behavior of a person. This is particularly notable in the case of children whose personalities are acutely in process of formation. There is, of course, not only the physical environment but the moral and social environment as well. We know that there is a difference in the kind of stimulation a pool hall and a church service give to people. There is, of course, no behavior at all stripped from some environmental situation; but the nature and character of the total situation in which a person moves or acts can either stimulate, permit or block his attitudes.

Of the three root causes of behavior mentioned, certainly attitudes have the

1. *Emotion and the Educative Process*, Daniel A. Prescott, chr., American Council on Education, Washington, D. C., 1938, page 16.

2. G. W. Allport, "Attitudes," in *Handbook of Social Psychology*, Carl Murchison, editor, Clark University Press, 1935, page 810.

greatest importance for our inquiry. It would appear that the effects of physiological states are shaped to considerable degree by a person's attitudes, and the environmental situation seems to provide a topography for experience over which attitudes come into being. There is little that persons in religious education can do about the physiological causes of behavior. It is true that nutrition and endocrinological therapy can be highly instrumental in influencing behavior, but this is the work of specialists and is of small immediate concern to the religious educator.

However, there are two implications for us. First, that we now have a scientific as well as a religious basis for refusing to make judgments that condemn the behavior of people. Second, if we are aware that physiological states often precondition behavior, we shall not be smug or satisfied with an over-simplified diagnosis about the needs or the ills of men. Third, we shall be aware of the need for flexibility and wide range in a program of religious education designed to meet the needs of varying physiological types. In the same way, we shall know that in the work of religion we cannot pause until every person's total environment has been improved. We can, of course, proceed with whatever degree of conviction we possess to stimulate advance politically, socially, or intellectually in the community structure of American life. But, this is essentially beyond the control of the person dealing with the needs of people in the church.

There are, however, some implications of this root cause of human behavior for our work. First, we must do all that we can to make the environmental situation in the church sound and fertile in all of the possibilities which they present for influencing people. This involves taking rather seriously problems of temperature, ventilation, furniture, interior decoration in the places where people meet in church buildings. Involved, too, is the social environment; attitude toward strangers, ability of the group to absorb new persons, room for the

exercise of skills which people possess, and opportunity for the kind of participation which gives a person a sense of belonging. The second implication is that in working with persons we should try to make them aware of the extent to which their own behavior will be influenced by the environment in which they are. They can come also to understand that what they do is always part of the environment of other persons. Since, however, attitudes are more subject to control than either physiological states or the environmental situation, they become especially important for us. Since they are one of the root causes of human behavior and since they appear to be a key through which the impact of both physiology and environment influence personality, it becomes important for us to know how these attitudes are generated. The process which describes their genesis becomes for us the key to effective work in religious education. We turn, therefore, to our second question.

How are attitudes formed? Professor G. W. Allport, in an excellent discussion of attitude patterns, suggests that there are four ways in which attitudes are formed.

(1) *Integration.*

"One of the chief ways in which attitudes are built up is through the accretion of experience; that is to say, through the integration of numerous specific responses of a similar type. It is not as a rule the discrete and isolated experience which engenders an attitude; for in itself, the single experience lacks organization in memory, meaning, and emotion. An attitude is characteristically a fusion, or, in Burnham's terms, a residuum of many repeated processes of sensation, perception, and feeling."

Integration as a mode of attitude formation has two implications for religious education. First, that participation in the program of religious education should be frequent and consecutive. Second, the values of religion should be present in a many-sided program. For example, in worship, in social activities, in intellectual discussion, in physical activities, in the formation of friendships . . .

(2) *Differentiation.*

"The original matrix of all attitudes is coarse,

diffuse, and non-specific; it is the mass-action found in infancy, which tends only to have a general positive (adient) or negative (abient) orientation. From this point of view, it might be said that in the beginning, the infant has two primordial, non-specific attitudes, namely, approaching and avoiding. From this matrix, he must segregate action-patterns and conceptual systems which will supply him with adequate attitudes for the direction of his adaptive conduct.⁴

Differentiation suggests an important implication for religious education. All phases of a program must be designed so that the persons for whom it is intended can make a positive orientation to it; that is to say, out of intimate knowledge of John, Peter, Betty and Sally for whom a given program is intended, the leader must be able to answer the following questions affirmatively: Can each of these persons see their own welfare tied up with this program? Is it appealing to them? Does it relate itself to their needs, their problems, and their aspirations?

(3) Trauma.

"It is well known that a permanent attitude may be formed as the result of a compulsive organization in the mental field following a single intense emotional experience. Probably everyone can trace certain of his fears, prejudices and predilections to dramatic incidents of childhood . . . although the traumatic experiences of childhood seem to be especially important, there is, all though life, a susceptibility to the influence of shock . . . Even in old age, radical changes of attitude through circumstances of dramatic moment are not unknown."⁵

Trauma suggests two implications for religious education. First, all of the experiences which people have in the program of religious education should be as emotionally rich and satisfying as possible. A church supper should be done nicely; the food should be good, the tables carefully prepared, placecards, decorations, music. A worship service should be set with excellent tasteful lighting. Words should be used that lie close to the heart of the worshiper's deepest normal experiences. The service should be sufficiently well-prepared or rehearsed so that the mechanics of programming do not appear. The second implication is

that a good program of religious education will provide good counseling. Further, the good counselor, by intimate knowledge of the lives of his people, will seek out those who by the course of events have entered a period of extreme emotionality in their experience. Three types of experience in particular are to be watched for.⁶ First, the experience of loss of status as represented in extreme disappointment or failure. Second, an experience of loss of security as loneliness in a new situation or financial difficulty. Third, the loss of the valued as experienced in grief or sorrow. We can be certain that in these three types of experience particularly whatever adjustment the person makes to them will become a strong attitude.

(4) *Imitation*. It is possible for a person to take over ready-made attitudes he finds in another, particularly when this other person is respected and loved by the one whose attitude is so formed. Attitudes so developed are frequently reinforced whenever the person finds another example of these attitudes held by individuals whom the person involved values. As Allport says:

"The strength of attitudes acquired in this manner often is astonishing. It frequently happens that subsequent experience is fitted into the attitude thus uncritically adopted . . . every contact is prejudiced, contradictory evidence is not admitted, and the attitude which was borrowed second hand is triumphant . . . and tenaciously held against all evidence to the contrary."⁷

There are two implications for religious education here. First, religious educators should be religious. Second, they should operate with their people as much as possible on the basis of personal friendship for people develop both respect and affection for one who is trying to live with them and help them grow.

All that has been said so far applies directly to later adolescents and young adults, although not exclusively so. A supplementary word needs to be said, perhaps, about considerations that apply exclusively to the age group we have in mind. It is safe, I think, to assume that youth will to a greater or

4. *Ibid.*, page 810.

5. *Ibid.*, 810-11.

6. Prescott, *op. cit.*, pages 88, 89.

7. Allport, *op. cit.*, page 811.

lesser degree always be especially characterized by three qualities: First, they are biologically in a state of fermentation. This means that they are particularly liable to adventure, courage, and excess.

Second, they are sociologically marginal. They live in a dependent-independent continuum. This means considerable freedom from the hold of the status quo, acute feelings of insecurity, and sharp susceptibility to new values both individually and for society. Dr. Karl Mannheim has deplored the social failure to use this potential for the improvement of society, particularly in England and in the United States.⁸

Third, they are axiologically in a period of transition. It is in later adolescence that young people experience a loosening of the intense and restrictive peer culture of middle adolescence. There is observable a definite thrust toward adulthood. This means that there will be considerable experimentation in value concepts and value behavior. Young adults face the problem of organizing and clarifying their post adolescent ethics and value patterns. Whatever we know of human nature might profitably be screened through these three considerations whenever we are trying to understand youth.

So much, then, for our discussion of human nature. Much has been left unsaid; particularly on the point of individual differences in persons. While this is the quintessence of effective work with people, it cannot be analysed abstractly. Emphasis on the point of adjusting program to actual persons requires relative silence on how to do it when no actual persons are in view. But enough has been said, perhaps, to supply termini ad quem for religious education.

EFFECTIVE METHOD

It might be profitable at this point to summarize and restate the implications for religious education that were pointed to in the second section of the paper. These were eleven in number. First, effectiveness in

getting to people is in direct ratio to the ability to refrain from making judgments about them. This applies not only to religious education staffs, but to all lay leadership within the group. Second, no simple diagnosis of a person's difficulty (sin, wrong choices, bad friends, stubbornness) is adequate. Third, it is important to think of the church as an environment for people, both in regard to the physical situation and the social atmosphere. Fourth, it is important to help people realize that their intended behavior will be modified in some manner by the impact of the environment. Such sensitivity to environment can be implemented in two ways: (a) to teach people to choose deliberately their environment whenever experience grants them a possible or a forced option; and (b) to teach people to appreciate the fact that they and their behavior are always a part of some other person's environment. Fifth, effectiveness is related to both the degree and frequency of participation. Sixth, an effective program is a many-sided program with the values of religion translated concretely into many sets of action terms. Seventh, effectiveness of program is related to the speed and ease with which persons can achieve a positive orientation to it. Eighth, the duration of influence of a program is directly related to the depth and reality of the emotional experience it provides. Ninth, good counseling is a parallel need to good programming. This, of course, presupposes an intimate knowledge of the lives of the people. It further involves an awareness of the high spots of opportunity for counseling: specifically, experience involving loss of status, loss of the valued, or loss of security. Tenth, religious educators should be religious. Eleventh, the relation between the staff of a church and its people should be non-professional.

The paper will now attempt to make a series of suggestions for putting these implications to work in a program of religious education. The suggestions will be stated under three heads: suggestions about objectives, suggestions about program-

8. *Diagnosis of Our Time*, Oxford University Press, 1944, pages 36-41.

building, and suggestions about procedures and evaluation.

Objectives. The broad objective of religious education is to teach persons to become religious. How can this be done? Well, our knowledge of religion tells us what a person should be like. Our knowledge of human nature tells us what he is like. Then, whatever a man must do to get from where he is to where he ought to be will constitute his real problems, as they will constitute the real objectives of religious education. Therefore, it is suggested that the objectives of religious education are to help specified groups of people to solve their real problems.

Program. If people are to be given help in solving their real problems on the road toward religious maturity, activities will have to be organized to make such help possible. In the main, one might say, activity and experience in a program of religious education can be organized in three kinds of ways: meetings, where people come together for specific purposes; projects, where selected persons cooperate in work experience (without pay) designed to help meet the needs of persons in the neighborhood or community; and counseling, in which a person can talk over and think through his personal problems.

(1) *Meetings.* Meetings can be arranged for worship experience. Here persons are helped in the growth of their understanding of God and the meaning of values for their lives, both in finding direction for personal effort and in receiving assistance in solving real problems. Meetings can be organized for purposes of instruction. These include classes, lectures, seminars, discussion groups, forums, reading circles, book review clubs, etc. There can be meetings organized for the purpose of the increase of friendliness. These include parties, dances, athletic contests, games, teas, coffees, smokers, picnics, treasure hunts, retreats.

Meetings include also meetings organized to organize meetings. It is in such seminars and committees that leaders become fortified

with a genuine appreciation of the attitudes and problems that are present in the group. Here it is that the fact becomes dramatized that religious education is not one or two people working for others, but a process in which all work together in their search for values and for happiness. It is in such meetings that individuals develop a sense of belonging and come to accept responsibility for the success or failure of the meeting that is being planned.

(2) *Work projects.* Values which are theoretically accepted can be quite meaningless in our kind of world, unless they become motive power for a new kind of action: action which connects the value through a personality with the real world and its problems. This is the point at which the influence of the church, through the very persons it is trying to help, stretches out into the neighborhood and the community.

In our own program on the Stephens College campus for the year 1945-46, there have been twenty-one projects. These have included the following types of service: personalized reading service and story-telling in hospitals; assistance in the hot-lunch program for school children in Columbia; the running of a newsboys' early-Sunday-morning-breakfast class with recreational programs during the week; assistance to character-building groups that operate in the community, such as Scouts and Camp Fire girls; services to local churches, in the form of Sunday school teachers, musicians, and tenders of babies; many kinds of service to the community nursery school and kindergarten schools; need help, including special times of need in the office, at the Social Service Society; leadership assistance to teen-age groups in town, including the community's Teen-Town; providing entertainment for community functions; finding and organizing new projects. In addition to such types of continuing week-by-week service through the year, there have been other projects more or less large scale and very short

term; like Can Sunday just before Thanksgiving, when canned goods are contributed to the Social Service Society to be distributed week-by-week to those who are needy, and Christmas Orphan Adoption in which members of our group adopt particular orphans for Christmas morning gifts.

We try very hard to see that this program of practical service is done in such a way that three points of reference are kept in mind. First, religious motivation. An attempt is made to see that students who engage in this service do it because of values they have consciously accepted. In terms of such values they become sensitive to the needs of the community and therefore wish to serve intelligently and well. Second, we want them to see that these needs are continuing needs in the social structure of the community. Therefore, they must learn to understand the organization and function of social service agencies and community boards and see that what they do fits in with long-term plans for social improvement. The third point of reference is the integration of one's own personality through such action.

(3) Counseling. If counseling is to be of genuine assistance to persons in the solution of their real problems, then it quite obviously must be more than friendly advice. Good counseling is a difficult art. However, one might say that its distinguishing characteristics are four. First, an awareness that the solution must come from the client and not from the counselor. Second, that nothing significant can happen in counseling, unless true rapport has been established between the counselor and the client. Third, the counselor must be sufficiently aware of the multiple causes in producing behavior to have an accurate understanding. Fourth, the counselor must be able ingeniously to guide the client to basic additional information whenever the need for it is indicated. Meetings, projects, and counseling all are of great im-

portance. Lacking a specific group of people in light of whose need one should qualify this, one could say that a religious education program would perhaps give equal weight and time to each of the three.

Procedures and Evaluations. Instead of going into theoretical speculation about procedures and evaluations, I shall attempt to analyze step by step one meeting which is a part of our program at Stephens College. This meeting will be a vespers which is to occur Thursday afternoon at 5:45 P.M. This meeting is outlined at a planning conference Monday morning at ten o'clock. The materials for the planning conference are as follows: a written report from the Ideas Committee. (This report will have in it the best estimate of a carefully selected group of students about the pulse and temperature of student life at the time the report is given. It will include references to things being said in the smoking rooms, in the dormitories, in dining room conversations. It will include the observation of the members of the committee on the life of the student body in general.) Another report will be present from the hall counselors. This will include an over-all judgment of what appears to be the pressing need among students at the time. It will be supplemented by anecdotes of student action and talk which indicate the presence of the problem listed. A third type of material available for the planning conference is a record of all previous programs designed for this group of students. A fourth kind of materials is the student evaluation committee report of the vespers from the week before.

The persons attending the planning conference read and digest and try to put together these four types of material. Frequently, there is reliance upon intelligent surmise or guesswork. A conclusion is reached about the specific need for which the half-hour program will be planned. When this decision has been

reached, responsibility is delegated for the five elements of the program which are considered necessary to the effectiveness of the meeting. These five media are: (1) the design of a stage set using line, perspective and mass; (2) the selection of color to create in the design the mood which will be desired; (3) the selection, rehearsing and timing of music chosen therapeutically to assist in achieving the purpose of the program; (4) the development of a talk or other program material designed to communicate with the audience on the problem; (5) atmosphere. Arrangements are made to anticipate temperature so that heating and ventilation can be managed properly.

Assignments are also made that look forward to preventing disturbing noises; and to handling arriving persons in a quiet and efficient manner. Assignment of responsibility is made to check windows so that they are light-tight, for these vespers are done in relative darkness. Every attempt is made to guarantee near-perfection in the execution of the program.

The first part is done entirely by persons who were members of the audience. Students are selected for this task and they function for one semester. An attempt is made to get students who will represent the spread of interest and personality that is present in the student body. Some of them are bright and studious; some of them are bright and rebellious; some of them are not quite so bright, but popular with boys; some of them are not quite so bright, and popular with girls. An attempt is made also to get geographical distribution over the campus in the personnel of this committee. Each member of the committee is asked to report her best judgment on the following questions: Since vespers, what have you and your friends discussed that was related to the program? What things that grew out of vespers have you thought about by yourself? Did the program seem theoretical or did it have a

great deal to do with your lives? Since vespers, have you seen any actions which showed that there was a direct effect? What negative results have you observed? After listening to and watching other persons' reactions, what is your own considered evaluation of this week's vespers; its worth or lack of worth to you, in music, in the setting, in the atmosphere, and in the topic?

The second part of evaluation is done by the staff. It is an attempt to isolate factors of effectiveness through an examination and exhaustive study of the following materials:

1. Written notes of the planning conference.
2. Stenographer's verbatim copy of all spoken words in the vespers program.
3. Written record of all music used.
4. Color slides of the design taken at different points in the program.
5. Student evaluation reports.

Students or their judgments are involved in every step of the process: planning, execution, and evaluation. By actual count of a typical vespers, we found fifty-seven students involved. I would call this process organic programming as over against logical (subject-matter) programming.

We have looked successfully at religion, at human nature, and at methods of work. It took us a long time. Many words have been said. They may not have been entirely valid. They certainly have not been adequate. But it is hard to think and work in terms that match the needs of youth in our kind of world. If we try; if we solve the semantic problem; if we make religion functional; if we learn and use what is known about youth; if we come to understand, to love and to work with them; if we are willing to court novelty and experiment; if we become better workmen; if we have faith — then tomorrow may be a better day for the church and for youth.

PSYCHOLOGY ACCENTS

The Christian Education Of Adults

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THE STUDY and findings of psychology contribute vitally to the undergirding of, and to the procedures inherent in, an effective Christian curriculum for adults. However, this paper is really more wishful thinking than a description of reality in the present American Protestant church field.

The aid which psychology can render adult church programs rests upon two basic suppositions: one, that adults can and should grow and change; two, that Christian growth is subject to the laws of human development.

For the readers of this journal, it would obviously be unnecessary to spend any length of time in support of the first supposition. However, I include the next few paragraphs because in the local church an alarming majority of adults still insist that Christian education is for children and young people. They either consider themselves beyond the learning stage, or they do not wish to bestir their consciences.

The traditional belief that the ability to learn is a possession of youth is expressed in the famous proverb, "Train a child in the way he should go, and even when he is old he will not depart from it". Today some of us are prone to paraphrase this to read, "Help a child to develop in line with the best he can discover and when he is old, he will be able to learn when and how to depart from it."

Educators are declaring, not only that it is wise to open the way for growth and change in adulthood, but that learning ability continues without marked diminution until approximately the 45th year. Not so many years ago, reputable psychologists stood with the traditionalists in this field. William James states in his *Principles of Psychology*, published around the turn of the century, — "Outside of their business, ideas gained by men before they are 25 are practically the only ideas they shall have in their lives. They cannot get anything new. Disinterested curiosity is past, the mental grooves and channels set, the power of assimilation gone. Whatever individual exceptions might be cited to these are of the sort that prove the rule." (Vol. II, page 402). A later authority, Hollingsworth, in 1927, writes in his *Mental Growth and Decline* (page 310): "Very few experimental data or measurements are available on the mental changes after the period of early maturity. In general the fact seems to be that with increasing age, learning capacity declines". Thorndike, in his series of scientific studies, has shed a new light upon this problem, and opened the way for the modern interpretation of the old proverb suggested above. His experiments prove, among other facts, that the adult is equal to youth and in some cases superior in learning ability in various fields, including the mastering of high school subjects. In line with these experiments, Irving Lorge made a study of the apparent de-

cline of learning ability between the ages of 20 and 70 years. After applying his tests to 143 persons and four additional tests to some 80 persons, he concludes that the reported facts of mental decline as a concomitant of age, are, at least exaggerated. His results are published in *The Journal of Educational Psychology*, February, 1936, page 100 ff. The power to do mental tasks and solve mental problems, he declares, does not deteriorate as a function with age.

In his *Adult Learning* (page 478), Thorndike makes an admirable summary after this fashion, "In general nobody under 45 should restrain himself from trying to learn anything because of a belief or fear that he is too old to be able to learn it. In general, teachers of adults should expect them to learn at nearly the same rate and in nearly the same manner as they would have learned the same thing at 15 or 20". And were he writing in 1946 he would doubtless point to the many new skills and attitudes mastered by adults in the last years of our "all out" war effort.

Moreover, the possibility of adult change and growth has always been an accepted part of the Christian tradition, from the days when Jesus began the first program of Christian education with his 12 adult disciples. For some reason, the idea of spiritual change and growth embodied in the phrase "Christian education" has been delegated to the fields of children's and youth work. Of course, educational work with children and young people is essential, but it is unreal to both scientific research and to Christian tradition to feel that adults are beyond the need or possibility for growth.

However, it is at the point of a recognition of need, not that of an ability to change, that our greatest difficulty arises in the application of psychological findings to adult programs in the church. As long as a secularized culture plays up the scientific and materialistic values, consciously or unconsciously pushing social

and religious values into the background of youth and adult thinking; and as long as the blind spot toward the Christian educational function of the church is allowed to continue unabated in our Protestant theological seminaries and authoritative ecclesiastical circles, so long will any adequate functioning of psychologically sound Christian education principles be in the realm of the camel who sought to go through the eye of a needle. Fortunately, a changed mood and attitude toward the importance of religious and moral values has been noticeable during the holocaust of the last few years. Whether the church is able to take advantage of this mood is a debatable question. And again, some recent developments in the theological seminaries give rise to a modicum of hope in the area of a greater appreciation of the function of Christian education in the church.

The second supposition is that religious growth is subject to the laws of human development. There is, of course, that school of religious thought that contends that spiritual growth takes place in an entirely different way from other phases of personality development. Its adherents hold that religion should have no dealings with either methodology or psychology. Religious growth comes from without — this is, from God. He moves in mysterious ways his wonders of religious insight and religious attitudes to impart. They are distinctly wary of anything that has traffic with a centering of attention upon the mind of man. This paper contends that God, as a person, has a very definite share in spiritual growth, and for that matter in all kinds of growth, be it secular or religious. But it rejects any approach that compartmentalizes personality and insists that to deal effectively with the growth of human beings, in the religious as well as in all areas, it is necessary to obey the laws of personality growth — God's laws, yes, but *laws*. It urges that religious understanding and character development can

be furthered only by obedience, wittingly or unwittingly, to the laws of human development.

But, there are many who would accept these two suppositions, who look with considerable skepticism upon psychology as a basis for the adult religious education curriculum. This is true not only of the great majority of lay adult program builders, who, never having studied psychology, look upon it with suspicion as high-brow, but also it is true of many of our professionally trained leaders as well. They point to the fact that psychology has almost as many different schools of thought as Protestantism. Where shall we turn for guidance, they ask, generally sarcastically, to the Physiologist, the Gestaltist, the Behaviourist, the Instinctivist, the Freudian, the Social-Psychologist, the Personalist, and so forth. And, of course, it is true that psychology has been guilty of fadism and a religious leader could be "way off base" if he sought to narrow his concept of personality growth to some one of these schools. It is encouraging that the contemporary dynamic psychology is seeking to bring together the hitherto isolated approaches and to see personality as a whole. If nothing else, the emphases of these various schools of psychology teach the religious educator that he cannot accomplish his job alone, but only in cooperation with the physician, the social case-worker, the psychiatrist, and the secular educator. However important the contributions of these various schools may be for religious growth, it is not in the areas of cleavage in psychology that this paper mainly concerns itself, but rather with the more fundamental, generally affirmed conclusions accepted by practically all psychologists and very sparingly used in the adult education program in the church.

Let me list a number of them, which, to my mind, have particular reference to the field under discussion in this paper.

1. All persons seek satisfactions — not only general satisfactions such as security,

a sense of achievement and social response, but satisfactions in the meeting of specific immediate needs. Therefore a program keyed to these needs will obtain the maximum of attention and the maximum of results, for persons learn best when problems must be solved.

2. In the final analysis, personality growth comes through independent thinking and personal responsibility, and the corollary, each person requires knowledge upon which he can base his search for the true, the good, the beautiful.

3. Beyond a sense of need or inadequacy and the discovery of the best way, persons require a drive forward into right action. Psychology teaches that if a person can be persuaded to make his own decisions, the impetus thus engendered offers a forward push.

4. Persons learn by doing, with a purpose. Passive hearing is not enough. Nor is it sufficient to reach conclusions concerning problems of life without attempting to carry out these conclusions in conduct. On the other hand, there is a very real danger in the theory of activity misinterpreted. Physical and mechanical activity which is not evaluated and which is not directed into worthwhile channels is no more education than the old "pouring in" process.

5. Psychology recognizes the importance of individual differences and stresses the individual approach as an antidote to the present mass methods employed with adults in the church's adult program.

With these fundamental and commonly accepted psychological principles in mind, let us turn to their application in the adult program of the church. Perhaps the major contribution of psychology in this program is in the area of personal counseling. Wittingly, or unwittingly, helpful pastoral ministry has employed psychological principles. The growing demand voiced by our religious leadership for a more intelligent equipment of the ministry for this counseling function is most noteworthy.

The program area which touches the majority of adults in the local church is the morning worship service. Here the minister is responsible for the planning and conducting of the program with congregational participation, varying with the communion. Inherent in this program area, from the psychological viewpoint, is the problem of the mass, as opposed to the individual or even group-graded approach, the lack of active, effortful participation of persons in the service, and the difficulty found in an attempt to key the service to adult needs, when they are most acute. These problems might be pointed up with a story shared with me recently. A certain man is reported to have called at church for his wife. He inquired of the janitor in the vestibule, "Is the sermon done yet?". The not-so-dull janitor replied, "It's done been preached, but it ain't been done yet."

Nothing is more deadly on the part of adults in many of our Christian churches than their smug complacency, and their lack of a sense of need or inadequacy. "I'm saved," they say. "I'm a church member. Now leave me alone. Don't prod me into any new theological concepts, any new view of the Bible, any more liberal social, economic, or political views." These last few years have done much, of course, to eliminate this complacency in laymen and clergy alike. We have sensed to a greater extent our inadequacy, but again, our remedies tend to take the grooves to which we have accustomed our thinking and the use of psychological research in not one of these in the case of the average religious leader.

Educational psychology terms the use of this sense of need as the employment of the law of readiness and maintains that it is a prerequisite in a learning or growing process. An excellent illustration of this may be found in the movement known as Alcoholics Anonymous. The consistent success of this group stems directly and in large part from the fact that it works only with a man or woman

who has sensed his need for change and even more, who has admitted it. These two aids the average minister does not have in the great bulk of his endeavors with adults in his church.

Let us face the facts: in the average church of over 200 to 300 membership, the minister in his preaching does a considerable amount of "shooting in the dark", and this is not to imply that he intentionally dissociates his sermons from life. Quite the contrary. But when we have as little come-back as the average sermon elicits, deep in every sincere minister's heart rises the query, "Is too much of my preaching keyed to my own interests and reading, or — whisper it — by what I have in my barrel? Am I actually meeting the needs of my people, individually, when their sense of need or inadequacy in a certain area of life would make my ministry most effective?" Psychology suggests ways in which some forward-looking clergymen are attempting to solve this dilemma. I read somewhere recently the statement — and I think it worth pondering — "A sermon worth the time and prayer spent upon its preparation, a sermon worth listening to, is worth doing much more with than merely listening."

A few ministers, with religious education background, have experimented with congregational participation keyed to aiding the minister select his sermon themes. Let me quote from a recent article by Harry C. Munro, "The Preacher-Teacher" — (I. J. R. E., February 1945):

"Most congregations will prefer to take all their preaching out just in listening. If they do more than that with sermons, much inertia, not to say resistance, must be overcome. I've tried check lists, interest finders or problem finders, presenting them to the whole congregation during the regular sermon period to aid me in determining preaching content. A questionnaire, placed in every home for family discussion, reaction, and report has proved effective in my church. Explora-

tory discussions with my boards and other small interest groups with the purpose of defining needs and problem areas applicable to my congregation have proved helpful. I have presented alternate preaching programs in general outline form, for several months to responsible church boards for discussion, evaluation, and choice.

"A preaching program growing out of such planning begins to take on the characteristics of a curriculum. While each sermon necessarily is a self-contained unit, it is in sequence with related sermons and regular attendants gain a cumulative value which isolated sermons cannot give. Also much more thorough and basic consideration can be given some matters of too great importance to be dealt with in one sermon alone."

Another young minister reported at a Lake Geneva conference his experience with an adult discussion group which met Sunday morning after the morning service. Under lay leadership, with the minister as a resource person, this group explored further questions raised or problems posed by the sermon. His report indicated that this procedure placed him at times, "on the spot", but it was his contention that a sermon, about which there is no reflection or re-thinking after the listening is over, has little power to change life or even ideas.

Other experiments include specifically planned follow-ups for sermons which, if used even by a small minority, can bear fruit.

It is not only at the point of the sermon that psychology has been of service in the morning worship experience. The impetus which comes to man for right living through fellowshiping with God in corporate worship has long been of interest to psychologists. In their analyses of prayer, confession, meditation, insight, etc., they have clarified processes without explaining away the mysteries which underlie religious experience.

A second adult program area, in which the help of psychology is at once apparent, is that of the Sunday church school and allied programs which make use of study units. It is well known that the preponderance of this work is centered in the adult Bible class, using for the greater part the Uniform Lesson Series. The importance of the Bible as a major resource and foundation for the formation of a religious philosophy is not challenged. The relevance of the Bible for the most modern of adult problems is accepted. But its use in the majority of these adult classes from the standpoint of personal growth is decidedly questionable. On the credit side of the ledger, the majority of these classes offer an opportunity for at least a modicum of lay participation, through questions and discussion.

This area should not be passed over without reference to the men's Bible class movement which according to statistics is rapidly dying out of the church picture. At the turn of the century and in the years immediately following, the men's Bible class, with its popularized musical and Biblical emphasis and with its many ramifications in the field of recreation and service projects, made its bid for a major adult activity center of the church's work. Sometimes in competition to the rest of the church program and at best outside the regular stream of the church's work, is lost, in large part, clerical backing. At the same time the rise of the civic clubs, offering a center for the meeting of all save the religious emphasis of the Bible class movement, retarded its growth and spread. With all its weaknesses, it was lay controlled and lay operated.

An attempt to fill in the breach made by the gradual deletion of this movement and to solve the lassitude apparent in the entire adult education program in the church led to the initiation of the United Christian Movement at Lake Geneva in 1936. This movement, conceived by carefully picked representatives from the ma-

major social and religious national organizations in the country, is thoroughly grounded in both churchmanship and psychological principles. Its purpose may be summarized as the search for a united, comprehensive, informed, dynamic functioning adult experience in and through the church. It seeks to guide adults in the meeting of needs in seven great areas of living. It offers through the medium of the *Learning for Life* pamphlet and many other sources, resources for an interest-centered program of study and activity in the local parish. It is somewhat difficult to estimate the effect of this movement down at the grass roots. Surely it has not accomplished all that its originators fondly hoped for it. I can report that in my own city, a steadily increasing number of churches are making use of its materials and its methods.

As an example, one church of medium size found that its men's Bible class had dwindled to a hand-full. The women's classes still brought out the elderly, but the younger and middle aged were conspicuous by their absence. The minister, in consultation with his Board and certain picked adults, decided to offer three courses for mixed men's and women's groups. One was the Uniform Lesson Series, a second was a unit on the Christian home, and a third was a unit centered around a live community problem. At the end of a 12 week period the latter two areas for study were changed to include units on world organization and the historical approach to the Bible. A last report indicated a substantial increase in adult church attendance over the original set-up of men's and women's Bible classes. From the psychological standpoint, the U. C. A. M. would seem to be well-grounded and to bear promise of development if a way can be found to make it real to the local church leadership.

The areas and resources of the U. C. A. M. have been officially adopted as the program of the women's work of the church. This is indicative of the broad-

ened scope of the former ladies' aid and ladies' missionary societies which have played such a large role in the program of the average parish through the years. In contrast to this encouraging note, let me report the word of a recent critic of the adult program who declared, "The men of the church, outside of a few who run its boards, do nothing and the women do a lot about nothing." A full evaluation of the work of women's groups actually in progress is beyond the scope of this paper. It may be said that much of the work is activity without purpose, surely without personality development purpose. It is nevertheless planned and carried out by the women themselves and its missionary program with its correlated study, worship, and service activities presents one of the finest examples of the project approach in our present church set-up.

In this area of purposeful service in the church the volunteer adult teaching staff and the work of the various boards of the church offer exceptional opportunities for growth in Christian personality. The Workers' Conference and the accredited leadership training courses are coming into greater and greater recognition. In one of our large eastern cities, for two consecutive years, a Federation of Churches' School in Leadership Training brought out over 1,000 workers each year for a 6 week period of training. Experiments in education conferences for board members in service are also pointing the way to psychologically sound methods for adult growth. The outcomes from these activities are apparent in that they give adults a significant purpose, stimulate initiative, place responsibility upon the adult and, when complete, if successful, give the adult a sense of worthwhile achievement in the service of the Lord.

All the preceding, however, might be designated as a building program. It is centered largely around life as it is lived within the church. Any broad concept

of the nature of religion and its scope, as well as the psychological principles that personality development is affected by all the forces brought to bear upon it and the importance of guided practice in character development, points up the necessity for a broadened adult church program that sees and acts beyond church portals.

The growing activity in the field of parent education and the emphasis upon the Christian home are the most promising developments in this phase of the adult picture. A blind spot for so many years, this emphasis has been receiving increasing recognition in parent-teacher meetings, lending libraries, home worship aids, study units centered around the preparation for marriage and marriage adjustments, family night programs, expanded home departments and the use of religious holidays for home observance.

The emphasis upon a social gospel from the pulpit and an increasing number of adult study groups dealing with live community issues, such as housing, race discrimination, religion, and public education, have made their contributions.

As a final area of the adult program, I call your attention to the newest recruit in the Christian education field, the Young Adult Movement. Let us call them the "out from under" group: regardless of age, those who have left the guardianship of school, college, and home; those who are earning their own way; those who are seeking adjustments to a new citizenship, a new wife, a new baby, or a new employer. From the psychological point of view these young adults present the most strategic single group within the

scope of the Christian education program of the church. They are in the midst of vital problems which they must solve; they are the connecting link through which the church can deal with the pre-nursery age child; they are at the peak of their mental and physical energy. Right now they offer the natural fellowship grouping for the assimilation of the service man and woman back into active church life. And there is far less of complacency among these young adults as opposed to the established professional man, business executive, or housewife.

This movement is growing. Young adult fellowships are active in the majority of Protestant churches in my own city. Denominations are waking up to the importance of this group, notably the Methodist Church. New York State has a State Christian Young Adult Council. The experiment of group program planning and group participation outlined in Jessie Charters' little book, *Young Adults and the Church*, is an example of the type of experience carried forward in a great many churches to a greater or lesser degree. This movement has great promise. In my opinion, it offers the finest opportunity for a psychological approach to the Christian education of adults.

In conclusion let me reiterate the thought in the first paragraph of my paper. Psychology has some exceedingly vital contributions to make to the adult program of the local church. It has already accomplished some things, but in the words of Captain Andy of Show Boat fame, "It's just a beginning — just a beginning."

TOTAL WAR and American Character

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DURING the last five years Americans have encountered the invasive impacts of total war as projected upon the world by the Nazis. Since total war by its declared objectives drives to undermine spiritual loyalties and human character, it is important now in this period of war's aftermath to examine the results of these five years of total war. What impacts of total war on American character are now recognizable? How we can meet these changes, if any have appeared, is an important question, as we face the post-war period.

Total war as devised and projected upon the world by the Nazis makes use of certain invasive techniques.¹ Some of these are specifically directed to loosening the established spiritual loyalties and the moorings of character. Since the driving centers of these techniques have been destroyed by events on the various battle fronts, it is timely to ask ourselves if the effects upon American character are also ended or are we still suffering under the partially screened and hidden and continued operations of these invasive techniques of total war? Have we won on the field of battle, only to be defeated by these subtle and invasive attacks on the moorings of American character? In this whole area of the impacts of total war upon American character are important questions for educators and other leaders and shapers of American community life.

The character of Americans is rooted

deep in certain ethical traditions and moral values that have ripened in the frontier atmosphere and free democracy of American communities. Since these same conditions have not appeared in other countries, we are justified in speaking of "American character." It is possible, then, to get at an estimate of the impacts of total war upon American character by examining those changes that have appeared or may now be coming apparent in the moral backgrounds of our American communities.

To pursue these leads intelligently, one needs some working understanding of character. Here one finds many viewpoints and even conflicting theories that may ultimately be resolved. But one cannot wait for this agreement. So, this approach to the bases of American character combines some of the positions and points of view, as we shall see, of Professors W. C. Bower, Ernest M. Ligon, and A. A. Roback.

"Character is a quality that potentially attaches to personality" says Bower.² It implies consistent behavior patterns integrated around moral values that serve to organize and control both inner impulses and external relations of the personality.

These consistent behavior patterns involve, as Roback³ has made clear, the organizations of inhibitions of inner impulses. This internal organization may appear in the form of an impelling conscience, or it may become evident, as

1. For listing of these techniques, see article on "The Emergence of a New Morale". RELIGIOUS EDUCATION, March-April, 1945.

2. See RELIGIOUS EDUCATION, November-December, 1944, page 339.

3. A. A. Roback, *Character*.

Ligon⁴ has pointed out, in "The formation or modification of evaluative attitudes." Some of these attitudes may operate more or less unconsciously and so appear as irrational factors in behavior, thus weakening the character.

But more normally they are rational and conscious reactions of the persons to the social milieu and so make for strength of character and consistency in conduct.

Out of such processes of character formation, some learn to depend upon their own consistent control of inner impulses, and others learn to look for conduct in accordance with moral values upon which the character is grounded.

Thus in our American communities through the years we have developed a certain type of character to which we are entitled to give the appellation "American". Of this American character we have learned to expect consistency in behavior patterns, and loyalty to definitive moral values. It is in the disturbance of these behavior patterns and moral values that we may seek for evidence of the invasive impacts of total war.

In reviewing evidence assembled during five years of personal visitation to army and navy installations in all sections of our nation, the immoral nature of total war appears in many ways. Four are listed here as the ones that appear more frequently and may be considered more destructive in their impacts upon American character. In listing them, it is assumed that they represent influences that are not immediately checked by victory in the battle areas but may continue among civilians and returned veterans long after V-E and V-J Days.

1. *Conscientious Concern for Human Life*

Total war undermines and devalues the conscientious concern for the lives of other human beings that has been nurtured during the years and is an essential ingredient of American character.

From the early days of 1941 when the various state militias went into training in the camps, approximately 15,000,000 Americans have been separated from civilian pursuits and subjected to more or less active participation in preparation for battle conditions.

I shall never forget the morning early in the war when I visited a large infantry training camp on the west coast and saw 10,000 men lined up for bayonet drill on one large parade ground. Here was a sharp violation of the *conscientious concern for the lives of other human beings* that had been bred in most of the youth lined up on that field. The skills here learned stood many of these youth in good stead when they later met the enemy in Attu or in the jungles of New Guinea. This incident is simply revealing as to the inner nature of total war.

When one reflects that many millions of our American youth, during these five years of total war, whether in drill or in actual combat, learned to kill other human beings in various ways, the total impact upon our conscientious concern for the lives of other human beings becomes evident.

The end result of such invasive influences of total war upon concern for the lives of other human beings, is seen in the complete breakdown of moral values in the operation of the Nazi concentration camps at Dachau or Belsen and other points. Something of its persistent undermining influence is seen in the final decision to use atomic bombs upon our enemies. That this invasive influence of total war has left its impress upon American character is seen now in the increase of homicides across the entire country. It is evident there is need for constructive programs and activities to check these rising tides of homicide and to rebuild in all Americans that deep and conscientious concern of the lives of other human beings that has long been a marked trait in American character.

4. E. M. Ligon, RELIGIOUS EDUCATION, November-December, 1944, page 323.

2. *Control of the Sex Urges*

Total war loosens the inhibitions of sex urges and weakens their channelling through the constructive outlets of marriage and family life that has been a feature of American character.

In visiting hundreds of camp communities during the last five years these invasive processes of total war have been seen operating in many ways. Nearly all such communities had a contingent of young women, torn from their normal home situations and trailing along behind the armed units to be near certain men to whom they were attached by bonds of affection or matrimony or to "hook" on to other men as they came out of the camps on leave. That this continued across the seas is evidenced by the number of G.I. brides and babies now looking for transportation in nearly all areas in which American troops have been resident for any considerable length of time.

Then long study of the impact of the sex movies and sex lectures to which nearly all our youth were subjected in the armed services has convinced me that here was a process that over-played the sex aspects of human nature and tended to inflame sex appetites without giving at the same time any adequate control techniques. This has resulted in releasing sex urges from the normal inhibitions that had been built up around them in our American communities. We see something of the end results of this process in the very large increase in sex crimes and particularly sadistic sex murders across America in recent months. Another evidence is in the increasing separations in war-contracted marriages and the consequent rapid rise in the divorce rate.

It is evident that here is a phase of American character that is suffering from a definite and persistent impact of total war. The time has come for American communities to begin constructive counter active programs directed to channelling

the rampant sex urges and bringing them into the effective controls of family life and clear cut ethical ideals of the relations of the sexes in American life. Thus only can we rebuild this phase of American character.

3. *The Limitation of Personal Authority*

Total war releases the "will to power" and the drive to personal control of other human beings.

This is a characteristic of the military forms of social control. It is based upon a "hierarchy" in human organization. In Germany and among the Nazis it issued in the "leadership" principles and "Der Fuehrer." But this is only the extreme form. It stands in clear contrast with the democratic American principle, where every citizen has equal rights and equal responsibilities.

But it is at this point that "total war" has seriously invaded this essential base of American freedom. Millions of our youth were taken out of civilian life and relationships where each man was essentially on his own and put into a military system where he was expected to bow to the will and orders of others. It is true that this military system varied in its rigidity and stupidity depending upon the insight and character of the men who were in positions of control.

But I have visited enough guard-houses and brigs and disciplinary barracks during these five years to be well aware that the system cut across the deepest grain of American character. Thousands of American youth refused to surrender their individual initiative and will to run their own lives, to the arbitrary will of some "hard-boiled" army sergeant or navy petty officer. Hence they wound up in the military "doghouse" or "nuthouse," and our military records are marred by such events as the "revolt" in the disciplinary barracks at Ft. Benjamin Harrison or the recent court-martial trial of the guards and prison officers at Lichfield, England.

Beyond this are the millions of other American youth who carried through on

their military duties, even up through the battle fields, but swore in their innermost hearts that never again would they yield their American rights and independence to the arbitrary control of a military system. Beneath the recent open demonstrations of troops in Europe and Japan and the Philippines against continued military duty lies this restless reaction to the military controls so contrary to the true temper of American character.

It is certain that these invasive features of total war associated with the military system of social control has penetrated deeply into American life. The reaction of our youth to these controls is a clear evidence of the essential soundness of American character. We need to see to it now that those who bear the seeds of this military form of social control back into our American life shall not find occasion to express it, or to spread its forms and devices through the operations of our true American Democracy.

4. *The Spread of Racial Hatred and Aggression*

Total war has broken down the inhibitions around aggressions and hatreds of other human beings.

One must face the fact here that Hitler and the Nazis have released in the world of our time, new and persistently invasive racial hatreds.

It is easy to trace these stimulations to racial hatred in the history of Hitler and his Nazi cohorts. Hitler, in his own story in *Mein Kampf*, says in his description of his early contacts with the Jews, "I gradually began to hate them" and later "From a feeble Cosmopolite I had turned into a fanatical anti-Semite." Then in his famous beer hall speech in Munich he excitedly cried out "Aryans and Anti-Semites of all nations, I call upon you to unite in the struggle against the Jewish race." Thus Hitler sowed the seeds of the racial hatred that later resulted in the horrors of the concentration camps.

You may say "this was in Germany. It has nothing to do with American character." Alas, these techniques of total war are not stopped by geographical or national boundaries or even by broad oceans. Evidence accumulates that American communities are face to face with these invasive stimulations to racial hatreds and aggressions. Here, the impacts are more evident among civilians than among members of the armed forces. The latter were protected by the military controls. But radio and printed page and the voices of paid and "duped" emissaries have carried these messages of racial hatred to millions of civilians.

Of all the techniques of total war, this invasive racial aggression is, I believe, most penetrating and most widespread in its destructive influence on American character. Here we must build defensive tactics fast and strong enough successfully to resist these inroads. Here, too, we must offset these destructive influences of total war by a positive reassertion of those elemental American principles of the rights of every citizen and the triumph of personal appreciation and love of all Americans, as a dominant trait in American character.

In this brief analysis, some of the invasive effects of the techniques of total war upon American character have been indicated. It is apparent that the effects of total war are not shut off by the victory of arms, but may continue to threaten the essential moorings of American character. Hence, it is highly important now, to review the backgrounds of American character, to see where weaknesses may have appeared during the period of active war and to set in motion all the resources in skill and information and Christian motivation we can command to rebuild and reground our American character in those essential religious bases that cannot be destroyed by total war or any other device of wicked men.

Educators and Radio

AN OPPORTUNITY AND A CHALLENGE

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A personal explanation. From the time I was 20 years old, I was employed to promote institutions. My pay check and my prestige were determined by my ability to interest the persons I met in institutions. But I have throughout these years been curious to discover the *persons* back of these institutions, the persons who have been institutionalized. I have been increasingly struck with the fact that Jesus did not approach persons as recruits for institutions. He told them frankly that the Sabbath and all institutions were made for man. The acid test of church, school, state, and family is their success in developing creative persons and creative personal relations.

During the past 3 years I have had the privilege of concentrating on *the study of persons* without regard to their use as material for the building of particular institutions and agencies. This survey has included an intensive check on what several hundred alert persons in Kansas City are thinking; what they would like to see accomplished; and how they would like to cooperate with other persons in getting these results. This survey has also included a less intensive check on the controlling convictions of about 4000 persons. They represent a fair cross-section of all classes, races, occupations, and professions.

The fact that radio has played an important part in this research has thrown light on how adults use and can use radio, in developing their latent ability to think creatively, and discovering how they can use radio in *thinking together* and acting together.

During the past 10 years I have assisted in securing 3000 ministers and laymen, men and women, to speak over radio and I have listened to their broadcasts and have talked with most of them before and after their broadcasts. *The listening end of radio* is the most important and the most neglected phase of the problem of the use of radio. To date, attention has been focused on what takes place in the studio.

I have been asked to report in this article the major points at which this kind of research may help *all educators* make the most of radio. Every leader who is not a dictator and a regimentor can and should become a creative educator.

RADIO HOLDS THE KEY TO CREATIVE PEACE

Radio and War. The most striking difference between the 1st and 2nd world wars was the use of radio in making the weapons effective. Radio made the military airplane accurate and deadly. Radio made it possible to use the atomic bomb effectively. The powerful *underground* movements in the conquered countries were made effective by radio. *Morale* in all our factories and in the war bond drives was high because radio kept the *home front* in hourly contact with actions on all the battle fronts.

Radio and Creative Peace. But using radio as a weapon of war violated its nature. Radio is not merely one of our material gadgets or material energies (as is atomic energy). Radio belongs to the personal, social and spiritual area of life. The problems of peace are not material. They are problems of changing persons and personal relations.

The allied nations have won a complete military victory over Germany and Japan. But there is no peace. Bomber raids and major battles have been replaced by other forms of bitter conflict in America and throughout the world. Creative peace can not be secured by military force. It must come through *total education*. Creative education must include a social and a spiritual experience. It can not be imposed on persons or groups. It takes place when persons and groups discover one another and find their personalities enriched and their satisfactions increased as they solve common problems together. The word "community" suggests communication, *the meeting of minds*, the sharing of ideas and convictions. Both the personality and the character of the individual is a social product. They come out of the inner struggle of persons to discover, to understand, to appreciate one another and to cooperate. Language is a product of this struggle to communicate.

It is at this point of neighborliness, creative togetherness, that radio can become man's most significant instrument for human progress. It can become more significant than atomic energy because it can be used to change the minds and the inner attitudes of the persons who create the public opinion which determines how atomic energy and disease germs will be used. No one fears the atomic bomb. We fear the blind prejudices which may cause men and groups of men (mobs) to destroy the human race. How can these blind prejudices be replaced by good will and neighborliness? Persons and groups become good neighbors when their minds and their convictions meet and merge into united action. Radio can provide this *meeting experience* for the divergent minds in the local community, the nation and the world. But this will require a new kind of education. Educators, including church and community leaders, must take the time to understand this new approach to all the people in the community, they must learn to use the radio set in their homes and offices, and they should encourage and train

the people to get over radio the facts and convictions which lie back of both sides of controversial questions. Plain people can thus acquire skill in constructive, creative thinking. This will produce inner self-disciplines which will enable the people to control all our institutions. Racketeers in government, industry or religion can not regiment informed persons who have acquired skill in creative thinking.

WHY HAVE EDUCATORS NOT DISCOVERED RADIO?

Three of the most striking revelations of our Kansas City survey were these: that educators listen to radio very little, that the people to whom they speak increasingly get their information over radio, and that nearly all these listeners are confused about what they have heard. They need the counsel of sympathetic informed local leaders.

If the modern radio had emerged as suddenly as the atomic bomb, educators would have recognized its revolutionary character. Its improvement and use came so gradually that educators and public speakers do not realize the changed situation it has produced.

Bound to a Pre-radio Schedule. Teachers, ministers and directors of religious education have acquired skill in public speaking. It is difficult for any talker to learn to listen. Teachers and public speakers have also acquired skill in getting ideas *through print* and they still rely upon print for information and ideas. They do not realize that much of the best that goes into print is first given over radio where it is effectively presented by top thinkers, writers and speakers. Over radio it comes hot from the laboratory of current life. In addition to the news, these broadcasts include penetrating analyses of current events by those who are familiar with the previous history of human thought and action. Many of those who make these broadcasts are so close to current events and to the men who are making history today that they reveal each week that which will determine current and future history. Fortunately these top voices over

the air do not agree in their *interpretation* of current events. This is the miracle of radio. The listener can get each week all sides of those authoritative reports which, before radio only the historians have been able to consult and compare. By cooperating in discussion and study groups the listeners can understand what is taking place during this the most critical period in human history. This will enable the people living today to determine history whereas in the past the people have been pushed around by a few leaders who had maneuvered themselves into the drivers' seats. It has never before been possible to *tell the whole story to the people*. In America it will not be respectable for anyone to attempt to "spoon feed" the people.

This same revolutionary fact is emerging in the attempt to form some kind of world government. The people in all the countries including Russia will increasingly have radio receivers in their homes. They will listen to broadcasts which their governments do not approve. Dictators in every country will be influenced by this informed public opinion. The old League of Nations was controlled by a few men in the drivers' seats. The new world organization can be controlled by the people, by informed public opinion in all the nations. Radio can make possible this worldwide popular education.

The American people are getting these broadcasts day by day. Weeks and months later the public speaker gets this material from magazines and books. If a speaker or counselor knows the best the people are getting over radio he can think with them and give them immediate assistance in interpreting current events and current thought.

Teachers, preachers and public speakers complain that their crowded schedules make it impossible for them to listen to radio. However, they take time to read magazines and books. They also take time to attend lectures in Kansas City and conventions in other cities where they hear the same speakers they could hear in their homes.

They readjust their schedules to include these lectures and conventions which require much more time and expense. These facts seem to indicate that they have not discovered radio. When they discover its central place in human relations they will give it priority in their schedules.

Each church, school or social agency can assign the most important broadcasts to different members of the staff to listen in and report. In this way the institution will be aware week by week of what the world is thinking and what the people are hearing. This will be exceptionally good training for the members of the staff, and will enrich staff meetings.

A Passive Approach to Radio. In passing we should report that a majority of people who tune in their radios do not listen. College students tell us that they turn on the radio to drown out other noises while they study. Housewives tell us that they keep the radio running because the constant noise relieves their loneliness as they cook or iron. They give little attention to selecting their programs or changing stations. If one member of the family is reading a book, other members of the family know he is attempting to keep his attention on what he reads. But while he is listening to the radio they expect him to answer questions and do other things. These reported experiences add up to the fact that listening to the radio is considered a *passive* rather than an active experience. If you knew that a person or a group of persons of rare insight and experience were coming into your home for a 15 or 30 minute visit you would adjust your schedule to give them undivided attention. Both educators and the people should have some fixed dates with the radio and these dates should be cleared for active creative attention. Every person's radio schedule should of course include passive entertainment and some relaxing nonsense — (Can You Top This? It Pays to be Ignorant, etc.) But he who confines his radio listening to passive entertainment is missing some of the rarest experiences this new day is offering him.

WHAT CAUSED THE PRESENT CRISIS?

This crisis is threatening to destroy the accumulated gains of past generations and it could lead to the suicide of the human race. This is not because the people have suddenly become wicked. Modern transportation, communication and mass production have crowded into one small room the groups, classes and races which have been accustomed to live separately. Each person and each group is now immediately affected by what the others do and think. Formerly the state, the school and the church assisted these persons and groups in making progress separately. They will never again make separate progress. They must now get acquainted and learn to share their experiences and their resources. Intelligent use of radio will promote this understanding.

RADIO AND INTER-GROUP ACQUAINTANCE

Since what we have called "civilization" is breaking down at the point of *human relations* our Kansas City experiment has concentrated on discovering how persons representing different institutions, occupations, classes, and races can understand one another. We bring together each week 4 persons, each influential in a different group or area of life. They spend several hours in a free, frank discussion of an important, current controversial question. In the early part of the discussion each uses the words which his group has adopted as labels. They soon discover that the words, labels and symbols peculiar to their separate groups divide and confuse them. As soon as they get back of these group labels they discover that their experiences (their reactions to critical life situations) are very much the same. The "gestures and window dressing" of their institutions, classes and races separate them. But their common experiences as human beings unite them. They are divided by superficial rather than by fundamental differences. Here we discover one of the great contributions radio can make to community-wide acquaintance. It can enable the entire community to get back of labels and symbols and understand and

share those hungers and experiences which are common to all people. Before tuning in and joining a radio audience no person is required to accept certain customs, convictions or creeds.

All those who speak over radio should recognize the radical difference between a radio audience and an audience assembled in a building by particular group loyalties. Radio speakers should leave their technical terms and symbols in the buildings where their separate groups hold their meetings. They should speak the language of *common* human hungers and experiences. The various groups should continue to met separately but *the public radio* is not suited to partisan appeals. When controversial questions are discussed over radio both sides should be fairly though vigorously presented on the same broadcast.

Radio will make one of its greatest contributions to educators and public speakers when it compels them to use a language all the people can understand. Jesus and Abraham Lincoln were familiar with books but they spoke the language of experience, that is, the experiences common to all people. Jesus recognized the value of the accumulated experiences of the race as they are represented in literature and institutions. But He knew that the ideas, attitudes and behaviour of the people are not changed in the church building, the school, or the library. They are changed in the give-and-take of daily experience where the people can translate their ideas and ideals into practice. It is here that the church and the school can influence both the practical behaviour and the character which is being formed on the Jericho Road.

This emphasis will not lessen the value or the use of *print*. Both the leaders and the inquiring people will form the habit of checking their daily experience with the best that is being and has been written. The school, the library and the church lose their vitality and their significance when they are separated from the people. Radio can be used to bridge this chasm.

THE TWO KEY FACTS ABOUT HUMAN RELATIONS

The unity of personality and the unity of the human race provide the key for the solution of the problems of human relations. Egotistical, aggressive persons and groups have throughout history magnified their ego and their material possessions by splitting each person into experiences labeled "religion", "education", "patriotism", "economics", etc. The fact is that John Jones is one person, and these hungers and experiences can not be used to gratify the specialists. We destroy the meaning of education, religion, patriotism and economics when we separate them and permit aggressive leaders to use them for personal profit or prestige. The second fact is that all persons are members one of another. All classes and races need each other as your hand, heart and lungs need each other. If one race or nation is neglected, its decaying flesh and festering ideas poison the blood stream of the entire human race.

Our weekly discussions have revealed these two facts. The four inquiring minds soon find it impossible to discuss religion, education, economics, etc., as separate experiences. And when they consider race they soon discover that there is but one race, the human race. When a typical farmer joins the panel the other three discover that he too is a human being, and the clash between city and country turns out to be superficial.

The weekly discussions in a small room are on Sunday morning condensed into a thirty minute broadcast and a large, varied audience reaching out several hundred miles listens in. The advantage of this broadcast over a *local station* is that very different local persons are used each week. They use as illustrations local, national and world-wide problems and experiences. All these turn out to be problems in human relations. This broadcast by local persons in a local

community sets people of all classes, races and religious denominations to discussing and comparing their common experiences. We are assembling material out of these discussions for two pamphlets on (1) "How Can You Get the Most Out of Your Radio Set?" and (2) "What Common Human Experiences Lie Back of the Words Religion, God, Church, Education, Patriotism, Economics, etc?"

ESCAPE FROM PEOPLE IS NOT PROGRESS

The present outcry by educators against commercially sponsored broadcasts may need to be modified in light of these facts:

1. If educational programs are separated from popular programs they are in danger of deserting the people on the Jericho Road and withdrawing to the Temple.
2. Industry and business need education and religion at their best. If you can not educate and Christianize industry, you can not educate and Christianize the people.
3. For total education many of the popular "shows" are making a contribution which is needed. It would be difficult for the best program arranged by schools or church to vitalize the best values being gotten across by "One Man's Family".
4. If educators refuse to hear the best popular programs, they cannot bring intelligent pressure to have them improved.
5. Where all members of a family have joined in selecting one broadcast which they hear *together* each week, they discover common tastes and appreciations which bind parents and children of different ages together.
6. "Radio should appeal to everybody and you are not everybody." Selecting for yourself a balanced diet over radio is an important part of your education.
7. Many intelligent Americans who have heard the broadcasts in England prefer the American system. They say English radio lacks variety, vitality and interest.

ENRICHMENT OF FAMILY LIFE

Through Religious Observances*

RABBI SAMUEL GLASNER

Beth David Reform Congregation, Philadelphia

THE \$10,000 Harper Prize Novel for 1946, *Wasteland*, by Jo Sinclair, is no masterpiece. From a literary standpoint it leaves much to be desired. And even as a novelized study of what takes place in the psychoanalytic process, it has been surpassed by other books which have received much less attention. However, to a Jew the book is of considerable interest, because it does, unfortunately, reflect truly the reactions of far too many American Jews. And to the student of family life it is of interest as a study in the pathology of the family and in the genesis of that pathology. It is also of particular interest from the standpoint of this morning's discussion, because it shows very clearly the profound influence of ceremonial observances upon the emotional responses to the various members of his family even of one who is at least superficially indifferent or antagonistic to those observances.

Particularly effective is the author's treatment of the Sabbath Eve and Passover Eve ceremonies, which are, as we shall later show, most deeply associated with family life values. Through them she demonstrates most convincingly the so-called "anagogic," or symbolic, significance of religious ceremonials in the psychic life of the individual family member, for by his par-

ticipation in these ceremonies, he symbolizes his role in the family. Against the background of these ceremonies, he works out his attitudes towards the others in the family. The mere participation in these ceremonies, quite apart from any understanding or appreciation of them which he may have, is an expression of his solidarity with the family.

As a matter of fact, the relationship between religion and family life is a reciprocal one. Religious educators have long recognized the powerful influence of the home in the educational process. After all, it is in the home that the child spends the greatest proportion of his time, and thus, if for the time element alone, the home receives pre-eminence in his basic education. But the home also carries with it greater prestige, because of the emotional ties involved, and is therefore more effective in its teaching than any other agency. The effect of imitation of the parents is a powerful one. And in any case, we have learned, in ethical and religious education, indirect teaching, such as that in the home, is always more effective than direct teaching. It is not surprising, therefore, to find that the President of this Conference has said: "In Israel, there have been three institutions that are responsible for our survival: the synagogue, the school and the family; and if I were asked for the most important, I should say it was the family."

By the same token, just as family life strengthens religion, so too do certain re-

*Paper read before the National Conference on Family Relations, in Philadelphia, April 8, 1946. See another interpretation of *Wasteland*, on pages 203-212.

ligious ceremonies strengthen and enrich family life. Naturally, as a rabbi, I shall choose my examples from Jewish practices. I am certain that the same principle can be demonstrated to hold true of certain Christian ceremonials, certain Moslem ceremonials, or the religious practices of any other group.

The Chairman of this Committee has pointed out that, in general, "husbands and wives have the opportunity to carry on an experiment in graceful living with each other, with their children, and in the relation of the family to environing society." It is my contention that first and foremost among the beneficial effects which religious observances have upon family life is that they provide an opportunity and a pattern for just such "graceful living". In Judaism, for instance, a characteristic feature of the observance of most of the holidays is the preparation of certain special dishes, which have become associated with each holiday.

Unfortunately, many Jews know little more about their holidays than these special holiday foods, which they enjoy eating even when they neglect all the other observances connected with the holidays. There are some Jews who scorn and ridicule this as "kitchen Judaism." But they overlook the fact that since these special foods make for greater enjoyment of life in the family, they are promoting the "graceful living," which we recognize as one of the primary objectives of family life. Even the observance of the traditional dietary laws, which proscribe the eating of certain meats, the mixture of meat and milk, and the like, and which many people consider onerous, does make for a greater feeling of family solidarity and imparts a certain distinctiveness and character to Jewish family life.

The hero of *Wasteland*, for instance, in thinking of the Sabbath, immediately reflects: "That was the one night when there was a full meal, in courses, and maybe they didn't all eat at the same time, but the meal was a big one and always the

same. Ma's challoh, still a little warm. You started with gefuellte fish, then chicken, then soup and noodles. They had always eaten soup last in their house; it was a Russian custom, he guessed. Sometimes there were dumplings instead of noodles. Then you ended with fruit compote, or stewed prunes. It was food he loved. All week he ate downtown, in restaurants, American food. Roast beef, steak, apple pie, salad. But on Friday night there was the Jewish food, regularly, always the same." Or, in describing the last Passover Seder which he had enjoyed, he immediately thinks of the food: "First they ate hard-boiled egg sliced into salt water. Then came the gefuellte fish, cooled but with an undercurrent of warmth in it, and Ma had remembered to put lots of slices of carrot on his plate. Then they had chicken, and he helped himself to the mixture of horseradish and beet. The taste of that made his eyes smart, but he smeared the wonderful red stuff on his chicken anyway and ate it, like Sig and Pa were eating it. And then, last, there was the steaming yellow chicken soup with the two matzoh balls floating in each bowl, the soft, delicious, yellow matzoh balls of Passover. 'How are the matzoh balls?' his mother cried gaily. 'Soft, or hard?' 'Soft, soft,' Jake cried back. 'They're so soft, they're so wonderful!' And when she smiled with pride, he felt happy, intensely happy."

There is at least one Jewish food ceremonial which is directly associated with the high valuation which Jewish tradition has always placed upon family life. Traditionally, every meal should begin with a blessing over the bread. It is an old custom that, before reciting this blessing, especially on the Sabbath Eve, one sprinkles salt over the bread. As well as it can be traced, this custom stems out of the old sacrificial cult of the Temple in Jerusalem. There salt was used in connection with the sacrifices. Pharisaic teachers, attempting to democratize Jewish life and to wean the people away from their dependence upon the sacrificial cult, the central shrine, and

the hereditary priesthood, inaugurated this custom of sprinkling salt on bread in the home. Every home is a temple, they explained, and the father is the High Priest, while the mother and children are the ministering Levites. But Dr. Samuel Markowitz suggests another derivation of the custom as well, and proceeding on the basis of Freud's "multiple causation," we may accept this along with the other. Dr. Markowitz writes: "Ancient covenants were always made with salt. Every Sabbath Eve, the members of the family enter into a solemn covenant of peace and happiness. They bind themselves together in devotion to each other and to their home." Certainly both of these interpretations of this ancient custom are conducive to a heightened appreciation of the family.

The Sabbath observance in general has much in it which enriches the life of the Jewish family which keeps it. Were it merely that the Sabbath provides for a day of rest and enrichment of soul spent in the bosom of the family, it would be sufficient, but the very ritual for the day is replete with family life values. At the very beginning of the Sabbath, for instance, as for each of the other holidays in the Jewish year, the mother of the family kindles candles with a special prayer. No one who has observed the ceremony can fail to be deeply impressed with its beauty and dignity. All the members of the family feel drawn closer thereby. As the prayer book says: "It turns the hearts of the parents to the children and the hearts of the children to the parents, strengthening the bonds of devotion to the pure and lofty ideal of the home which is found in Sacred Writ."

As a matter of fact, Reform Judaism has particularly emphasized the beauty of family life in its ritual for this occasion. The mother, for instance, in lighting the Sabbath candles, according to this ritual recites, "May our home be consecrated, O God, by Thy light. May it shine upon us all in blessing as the light of love and truth, the light of peace and good-will." And the father then recites: "Come, let us

welcome the Sabbath in joy and peace! Like a bride, radiant and joyous, comes the Sabbath. It brings blessings to our hearts; workday thoughts and cares are put aside. The brightness of the Sabbath light shines forth to tell that the divine spirit of love abides within our home. In that light all our blessings are enriched, all our griefs and trials are softened." (The reference to the Sabbath as a bride goes back to an old hymn, the "Lechoh Dodi," which is used for Sabbath Eve.)

In many homes, at this point, the father recites the praise of the virtuous wife which is found in the thirty-first chapter of Proverbs, and which cannot fail to make a profound impression upon all the members of the family who hear it week after week. It is customary also for the father to bless the children as he comes home on Friday evening, or as he completes the brief ritual inaugurating the Sabbath. The impressiveness of such a blessing and its value for the enrichment of family life cannot be overestimated. It is significant, too that everyone in the family has a share in this observance: the mother lights the candles; the father recites the Kiddish, or prayer of sanctification; and the children help in all the preparations and then receive the father's blessing. It is another example of Dr. Wood's "graceful living." Dr. Markowitz reports, for instance: "The Sabbath may have ceased to be the gentle voice calling the Jew from his daily toil to refresh himself with the waters of salvation. But on Sabbath eve it has continued to be the custom for children and grandchildren to assemble in the home of the 'old folks.' Friday night is still family night in many a community where attendance at services is unimportant and religious ceremony has almost completely disappeared."

The hero of *Wasteland* comments: "Friday night supper? Well, that was the one time in the whole week when all of them came home to eat." Then, after reviewing the various dishes, he continues: "The house seemed cleaner, the kitchen and bathroom floors washed. And in the dining

room, on the bureau, the candles were lit. The candles, like a feeling of hush even now, like yellow wavering hush, and he could remember back, way back, on their flicker, the way they had always been lit on Fridays, at dusk. . . . Through the years, there had always been Friday, with its candles and Sabbath food. A custom, a landmark in the undirected week, a stable thing in a world that was insecure and perilous."

And so it is also with the Passover observance. It was not at all an accident that Jake Brown, in *Wasteland*, associates all his relations with the other members of the family with the Passover Seder. "It was such a nice holiday. The house was so clean, and all the dishes new, and we all sat at the Seder table, and there was wine and . . . everything was so nice! See, we were all together, like — like a family. My father prayed, and we ate the holiday stuff, and then I asked the questions. I mean, it was — well, everybody was together, and all the Jews all over the world were doing the same thing It felt strong and . . . old. . . . Didn't you feel strong and secure at that holiday table? Your father at the head of the table, conducting the old, holy ritual. Your mother there, your brothers and sisters there. Your family. And behind your family, tens of thousands of Jewish families, going through the dignity and beauty of each of these prayers, each of these holiday steps. . . ."

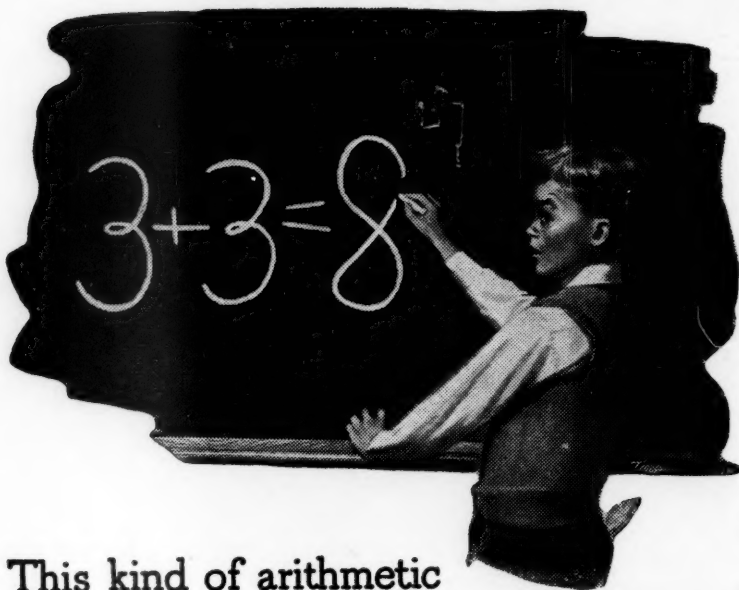
The theme of the holiday is freedom, and there is a note of expansiveness throughout the ceremony, even to the lolling on cushions as a symbol of freedom and luxury — again an example of "graceful living." The father is denominated the "king," the mother is the "queen," and every child is a "prince" or a "princess." Throughout the ceremony, emphasis is given to the importance of the child. He asks the four questions which provide the framework for the service. All

the elements of the service are especially designed to interest the children. As a part of the service, the "Song of Songs" is read. And even though it is interpreted allegorically, its lush and intensely beautiful allusions to love and sexuality cannot be entirely lost, but leave their effect.

As a matter of fact, there has been no false prudery or squeamishness about sex in traditional Judaism. Such a practice as the Orthodox observance of Tahara, ritual bathing after the menstrual period, has served to focus a wholesome attention upon this important phase of family life, to consecrate the entire sex relationship, and lift it above the purely sensual. Nor is even the practice of circumcision without its educational benefits.

The cause of family life is likewise served by the family's gathering on the great occasions of birth and marriage and death. The traditional "gathering of the clan" for such occasions provides the opportunity for family reunions and closer contact of the various members on a high level of enjoyment. It was only during the past week that I witnessed at a funeral the organization of a family club which would provide for future happy family reunions instead of depending upon death to bring them together.

Of course, we might speak at considerable length of all the rich Jewish traditions of marriage, but that would be to overstep the scope of this paper, which is to be limited to ceremonial observances, I was given to understand. However, I think we may well paraphrase the statement of the Jewish philosopher Achad Ha'am (Asher Ginzberg) that "far more than Israel has kept the Sabbath, it is the Sabbath that has kept Israel." So too, far more than the family keeps its religion, it is religion that keeps together and strengthens and enriches the family."



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The Doll's House

ELIZABETH C. ALLSTROM

Riverside Church, New York City

A SIX weeks Vacation school at Riverside Church became a meaningful as well as happy experience for the twenty-two seven and eight year olds in the Primary group. A "learning-to-live-together-school" was the way the children described it, and this name reminded them they could work and play together and become real friends although most of them had not previously known each other. On the first day as each in the group told something about himself to the others, strange things were discovered. Six of the children had been in the church school in the winter although in different classes; two or three had come for vacation school the previous summer; the remainder were new not only to the neighborhood but to the city, having moved within the previous month.

There were several Catholics, the daughter of an Episcopal minister, a Jewish girl whose family had moved East to enable an older sister to have special musical instruction, a boy of Puerto Rican parentage, a girl from Havana in whose home only Spanish is spoken, a child of Oriental parentage, and children of men in service, in factories, in various businesses and professions. This learning-to-live-together-school would be their first group experience in their new city, their first opportunity for making new friends here.

The beauty and changes of the Hudson River in sunshine, rain and fog, the wonder of that great, graceful steel span, the George Washington bridge, the magnificence of the Palisades, the great variety in the sizes and kinds of ships, all these things as seen from the class-room windows high in the tower

provided a never ending source of interest. Especially was this true for those new children who were unaccustomed to such a vantage point for observing the moving, interesting life on a river.

One day the teacher told the story of another kind of ship that comes up the river and passes the church during the hot, summer months, the Floating Hospital ship which takes mothers and babies, sick and crippled children needing fresh air and rest, for outings on the river. The idea of such a ship caught the children's imagination and pictures of it increased their interest.

The ship was being pulled by a tug! Why was that?

If a tug pulled it, why were there two funnels?

Does the ship come by our church every day?

Where do people live who ride on it?

How much does the ride cost?

On this day, as on following ones, a few of the children managed from time to time to cast extra glances out the windows. They explained they were taking turns looking, hoping to be the lucky ones first to catch sight of the ship.

To answer their many questions about the Floating Hospital, the teacher went to the office of the St. John's Guild, 1 East 42nd Street, to secure materials. Stories were told not only about the history of the ship but also about the people who ride on it and the benefits that come to them from these summer outings. It seemed hard to believe that for these trips many people would travel more than an hour by

subway or bus or both, leaving home very early to get to the pier before 9 o'clock. There was genuine concern when the teacher quoted a nurse who had been on the first trip made by the first hospital ship. She had said, "I saw mothers feeding green cucumbers to small babies!" And a statement from another worker that some mothers even today seem to think soda-pop is good for babies.

Jane's exclamation, "My, I thought everybody knew milk was the best food for babies," was echoed by all the others.

There were stories too of the children and mothers whose health is improved by these trips; a crippled girl from Brooklyn, just their age, who was taken carefully by car from her home to the pier three times a week, and carried gently on the ship and made comfortable; a mother in Harlem who rarely had a chance for a rest because of a sick husband and three small children. Tickets for a day on the ship were sent to her; a neighbor offered to take in lunch for the husband and to keep the baby while Mrs. D. and the other children had their "picnic." Mrs. D. described her experience later as the happiest day of her summer because she was completely free from her usual worries and responsibilities.

The children's favorite story, however, was about the newspaper reporter who first had the idea of a ship some seventy years ago, and how his idea grew. The fact that the reporter had gone to church people for financial help when he no longer could take the responsibility alone was the subject of one morning's discussion.

Soon the class was thinking in terms of what they might do to add to the enjoyment of the children on the ship. "If they are sick or crippled and can't run and play maybe there is some way we could help them or do for them," they said. But what could they do? They wanted to make something themselves, something they all could work on together. They remembered their visit to the Nave of the church to see the stained glass "Workers' Window,"

dedicated to all the workers who had a part in building the beautiful church. All the workmen pictured there, those who dug the foundations, those who carved the stone, the architects, the carpenters, the makers of stained glass, had given their best work no matter how small or how great their jobs had been.

Couldn't the children's gift be something like this? Whatever the gift, they wanted it to provide each one with an opportunity to do his very best work; they wanted it to bring joy and satisfaction to the worker as well as to the children receiving it.

Perhaps the ship might be able to use scrap-books with gay pictures or interesting picture puzzles. Would stuffed dolls or toys made from wood be more acceptable? These ideas, good as they were, did not quite seem to provide enough challenge to their imaginations. Finally the solution came! Instead of planning things for many children, they would make something for one child. It would be a doll's house, with an upstairs and a downstairs, complete with furniture, wall-paper, rugs, curtains, a porch. They would make it for a crippled child or one with a weak heart, one unable to run and play and participate in active games such as they had been enjoying daily on the church playground.

"When the ship isn't running in the winter, our doll house will make the little girl happy just as the ride on the ship makes her happy in the summer," they reasoned.

A telephone call to St. John's Guild gave us the name and address of the social worker who visits the homes of the children who are cared for on the ship. Surely she could find a little girl for the house! They would write and ask her. A letter was dictated by the class and mailed at once. The letter follows:

Dear Miss Walker: We have had stories about the Floating Hospital ship which comes up the river and passes our church. We like the story about the reporter who had the idea for it. In our class we are studying about ways of learning to live

together and we think people would live happier together if they did things for each other and shared things. Could you please find us a little seven year old girl who rides on your ship, who would like a surprise? We are making something we want her to have and if you will tell us more about her and where she lives, we will take the surprise to her at her home.

From your friends,

some girls and boys at Riverside Church

Once their unanimous decision was made about what they wanted to do, work could not begin soon enough. The next morning two orange crates, matching and in good condition, were brought. They had been enthusiastically given by the man at the market when he learned they were to be transformed into a gift. A committee went to the lumber store in the neighborhood for beaverboard for roof and floors. The boys were careful in their roof measurements to allow for extending eaves. And someone had the practical idea (which also proved to be most effective) that if the house were nailed on to the beaverboard, cut to allow about three inches to extend on three sides of the house and about seven inches on the fourth side, the extending areas could be painted green to resemble grass and the large fourth area could be the porch! This plan was most satisfactory not only in an artistic sense but it enabled the house to be easily moved as there was something for the children to "hold on to."

With the roof beaverboard partially cut through it was easily folded so the roof would be slanting with an attic beneath. The two upstairs rooms were the bed-room and bath; the living room and combination kitchen-dining room were downstairs.

There was work for everyone and as many ideas for work as there were children. Materials of all kinds, colors, and shapes poured in from homes; enamel paints and brushes were secured; sawing, hammering, sandpapering, nailing, sewing, painting took on added interest. It was hard to leave the work over until another day.

Ingenuity blossomed. One boy made the

living room sofa and two chairs; another took them home to "upholster" and returned with three matching cushions. A "brick" fireplace with a realistic fire burning on the hearth was brought by Angela who reported the fun her family had in helping make it. Donald found a piece of wood just the right shape for a mail box which he painted and mounted by the front door. Elizabeth's Dixie-cup spoon was painted for a broom by the fireplace. Small, white octagonal tiles were suspended as ceiling lights. A curved plastic hood from a broken tiny doll carriage became a lovely trellis over the front door. Two boys designed vines on paper, cut them out, painted them green and arranged them to hang gracefully through the trellis. Lucy brought twin dolls to fit the twin beds and their clothing was designed and made.

What excitement there was the morning John glued two pieces of wood together and produced a piano! He painted the keyboard in black and white. Seeing it, two others, with but a single thought, reached for blank paper and in the twinkling of an eye there were two tiny music books with bars and notes on each page. The originality was contagious that morning. Soon there was a grandfather's clock with face and pendulum painted on, to complete the living room furnishings.

The kitchen-dining room furniture was white with red decorations, stove, cupboard, square table and four chairs. The bedroom furniture, beds, chiffonier, dresser, chairs, was also easy to make, but that for the bathroom proved baffling. How could they scoop out wood for a tub or sink or toilet? It had to look real. Many ideas were given but it seemed impossible to make the fixtures look authentic. Finally Gail solved it.

"I have a set of real bath room furniture in my doll's house at home," she said. "It's blue. It would just match the blue wallpaper Joan has designed and put on the bathroom walls." The next day she skipped merrily into the room carrying a large, bulging paper bag. Out came

a complete set of equipment for the bathroom, and a set of red porch furniture the exact size to fit the porch. Work stopped for a period of admiration.

"I want *her* to have them," Gail exclaimed. "Really I don't need them any more." And with great satisfaction she put them into place in the house.

Curtains were appropriately fashioned, long draperies for the living room and short ruffled ones for the other rooms, those in the bathroom being made from water resistant material. Wall-paper was designed on regular drawing paper and colored with crayons then pasted into place. The "linoleum" for kitchen and bath was similarly made. Cotton rugs were woven for living room, bedroom and attic. An extra set of bedroom furniture went in the attic against that day when the "family" would sleep there when guests had the bedroom. Twin aprons of gingham and rickrack hung on nails by the kitchen stove; a pot of flowers brightened the kitchen table and a floor lamp was added to the living room. A bright awning of oilcloth which could be rolled back made the roof of the sun-porch.

Meanwhile, in the course of events, there was that wonderful day when the eager watchers at the windows were rewarded! There she was, coming up the river and right past our church, the beautiful white Floating Hospital ship. It was being slowly pulled by a tug and on the glass-enclosed decks people could be seen moving about. Could *their* little girl be on board that day? How they hoped she was! They waved from the windows believing someone there would see them.

Then there was the fun of the parents' interest in the progress of the house. Almost every day some mother or father came in to admire and to express to the teacher some of the values they were discovering at home because of their children's learning-to-live-together experience. One mother said that her son had their family up an hour earlier each day so he would be the first one at church, although they lived almost next door. Another said, "It's a

real thing for my boy, this learning to do for somebody he has never even seen."

Then, one day there came the idea of giving a play for the parents to tell them about the ship and how it came to be. The story had become so vivid there was no difficulty in planning the various scenes nor in writing the dialogue. The large backdrops for the scenes, painted with show card poster paints on large sheets of heavy brown paper, provided work for all; the characters "fell into place" as though the specific parts were meant for them, although any child could have substituted for any other part. An announcer was to give the "connecting" information between the scenes.

Scene I Several newsboys, having removed their shoes and thrown their remaining papers on a nearby bench, are playing on a grassy spot in a crowded East side neighborhood, in spite of the large sign "Keep Off the Grass." The cool grass feels so good to their tired feet. The boys are chased away by a gruff policeman who reprimands them for their disregarding the sign. A newspaper reporter, resting on a park bench, sees the incident and is sympathetic with the boys. He decides that something must be done to provide a place where they can play on the grass, and that *he* is the person to do it. (The painted background, pinned to curtains at the back of the stage, shows the surrounding drab tenement dwellings, washings hanging on lines between buildings, etc.)

Scene II In a walk along the East River, the reporter finds a newsboy fishing and another helping a boatman load his barge. An idea comes to him. He negotiates with the bargeman to rent his barge for one day a week for the remainder of the summer. He plans to use it for taking the boys for an outing up the river to a grassy spot where they can play unmolested. He confides his plan to the boys who hasten off to tell the others. (The painted scenery shows the river, with a sailboat and barge, and across the river in the distance are the small buildings and houses of Brooklyn. A news-

boy, with his back to the audience, is fishing with a real rod. The barge man and boy are loading "make believe" bricks.)

Scene III On the barge. All the class are newsboys, sitting on the barge with their friend the reporter, returning from an exciting and happy trip on the river. They have had such a good time they ask permission next time to bring along their little brothers and sisters who are sick and "need the air," and mothers who are tired and "get no vacation." The reporter reflects that he will have to do something about that too; that with so many people needing such an outing he will have to interest more friends and get more money for a real boat. (There was no back drop for this scene. The brown curtains across the back of the stage were said by the announcer to represent the Palisades.)

Scene IV The following summer the larger boat is ready to begin daily trips. As the curtains are pulled, the audience sees the crowds pushing up the gangplank, coming on board for the first trip on the new boat. Mothers are carrying babies, (dolls) and older brothers and sisters are leading younger ones. On board, a doctor and nurse greet everyone pleasantly and ask about their needs. Some have holes in their teeth, some want milk, some are cross and irritable. From the free milk dispensary helpers are passing out milk to all the children and babies. The reporter too, is on board for this trip. He realizes the work is so important that even this new boat will need in time to be replaced by a larger one.

Scene V This was to represent the home of the child who was to receive the doll house. A committee from the class would be delivering it to her. A member of the class would take the part of the little girl.

As practice on the play progressed and work on the house neared completion there was much suspense waiting to receive a reply from the letter to Miss Walker. When she finally telephoned she explained that she had waited until she found exactly the right little girl, and now she had found

her! Seven-year-old Frances is crippled and rides three times a week on the ship. She would love a surprise! Miss Walker and Frances would be looking at the Tower the following day if the ship passed the church before noon; they would wave large white handkerchiefs towards our windows.

When the children learned that Frances was a Negro girl, they said, "Oh, that's nice. She's like Ann." Ann, a high school student and long a member of the church school, was acting as the teacher's assistant and had endeared herself in innumerable ways to the children. Ann knew interesting games for the playground; she knew fun songs to sing while they worked; she could find the best stories for reading aloud; she was always ready to help.

We told Miss Walker about the play that was being given the final day and invited her to come. When she heard about the final scene she excitedly exclaimed, "Why couldn't I bring Frances and let her be there to receive the surprise herself from all the class?" Of course she could bring Frances! She promised to secure permission from Frances' mother and to bring Frances in her car. Afterwards the Riverside children could help pack the house and furnishings in the back seat for Frances to take home. This plan was received with shouts of approval by the children; this was a real story-book ending for their play, the very best possible ending.

When the last day finally arrived, the class was subdued yet excited. How they hoped Frances would like them and their surprise! A committee went to the front door to wait for her; Miss Walker had said Frances would need help in walking even the short distance from the door to the elevator. How careful they were as they held her arms and walked slowly. And how pretty Frances was with her white dress with blue sash and matching hair ribbons.

When everything was ready, Frances was taken to the large room for the play. In the last scene she and Miss Walker were on the stage! It was Frances' home and

Miss Walker had come to tell her about the letter from the children at Riverside. She read part of the letter to her and added: "I told them about *you* Frances, for I think you are the right little girl for their surprise." Then she went on, "And they are coming here today to see you and to bring their gift to you. (Knocking heard off stage) There goes a knock on the door now. I think they are here."

In came the class bringing the gift which had taken so many days of careful and thoughtful work. The doll's house was on a table which was placed beside Frances' chair so she could reach it easily. The children walked slowly but they wanted to

run to her! Frances had not been told what the surprise would be and her eyes grew bigger and bigger.

"We've made it just for you," said one child.

"It's for you to have fun with in the winter," said another.

"We hope you like it," added a third.

Thus did the Doll's House come to be as children of different faiths, of different tongues, of different colors of skin, living together for a summer, learned through working together in a purposeful activity to extend their horizons and to experience a wider, bigger world.

BOOK REVIEWS

GERALD HEARD, *The Gospel According to Gamaliel*. Harper, \$2.00.

The story of Jesus is told as if by Gamaliel, an older contemporary of Jesus, and a teacher of Paul. "This narrative sketch is an attempt to see what the dawn of Christianity looked like through the eyes of one who was of great scholarship, of great tolerance, of great loyalty for the law, and of great love for mankind."

The author believes that Gamaliel was in a keystone position between the Law and its sacrificial religion on one hand and the prophetic tradition and the expected Messiah on the other. In trying to clarify these respective positions and to show the relationship of Judaism and emerging Christianity the author hopes the story will be of value in reconciling differences between Jews and Christians.

Since the story of Jesus' life comes through the eyes of an ecclesiastic of the day, many of the familiar episodes—infancy, call to the ministry, Perean ministry, Lord's supper and most of the teachings—are not recounted. With the exception of a trip by Gamaliel to Capernaum, the main scenes take place in Jerusalem during the last week of Jesus' life. In these the author's creative imagination fills in many details.

Jesus speaks in colloquial—sometimes slangy—terms. But the author makes Jesus a real person in concrete situations.

Scholars—both Christian and Jewish—will question many of the author's interpretations, but the author's major concern is not so much upon scholarly research as upon an appreciation of the

different streams which come together to form emerging Christianity. These historic streams the author seeks to clarify both in the relationship of Jesus to Judaism and also of the conflicts between Peter and Paul.

The book is light and short. It is rewarding both in its uniqueness and in its appreciation of the controversies between Judaism and the Messiah. It might serve as the basis of an inter-faith discussion group.—*Leonard A. Stidley*.



C. R. SKINNER, *A Religion for Greatness*. Universalist Publishing House, Boston, 121 pages, \$2.00.

These nine constructive and timely essays have as their purpose, "a dispassionate consideration of the unities and universals of religion." For the author "religion provides insight into these unities and universals." Such a religion, according to the author, must be radical, and by radical he means a religion which goes to the bottom or root—the antithesis of superficial. These essays are solid in content, logical in arrangement, and clear in meaning.

In the first four chapters—*Radical Religion*, *The Religion of Unities and Universals*, *Examples*, and *When Men Are More Than Men*—the author sets forth his positions, defines his major terms, namely, insight, unity, and universal, gives examples of leaders who lived these "unities and universals," and shows the significance of the thesis of the book.

In the next five chapters the thesis is applied in various fields under the titles *Economic Uni-*

versalism, Racial Universalism, Political Universalism, Social Universalism, and Scientific Universalism. In each of these five chapters the author clarifies the issues, answers objections, gives forceful quotations, and shows the significance of the "unities and universals of religion." Each of these chapters has enough material for a book—and in each the reader is oriented to the basic problem and skillfully told of its parts and its answer. These five chapters should be required reading for all who want to know of the significance of religion for economics, race, politics, society, and science. The chapters are not "easy reading" but these are "solid reading."

This is a background book. It is not aimed at the immediate but at an understanding of the basic issues. Though the book may be read within a short time, it can be reread many times with profit.

There is so much commendable and needed material in the book that the reviewer hesitates to raise some questions. But a book which emphasizes "unities and universals" in religion needs to clarify particulars. The reviewer found himself asking how can "universal religion" be applied in specific situations—for example, just how can a modern community—composed of Smiths, Kelleys and Cohens—be educated to live a united and universal religion. Granted some leaders have lived such a religion, how can groups? Guidance is needed in this field today! Particularism is not opposed to universalism, but it is the final test of the latter.

In the same way, how does a "prophetic religion"—which Dean Skinner supports—be integrated into a "personal" and "priestly" form? This the book does not answer—although such religion is needed for greatness. The reviewer would have welcomed a treatment of the unities and universals of Christianity and more specifically of "Revelation." This treatment is needed!

One minor correction (page 113)—the quotation "religion is betting your life there is a god" is from Donald Hankey's *A Student Presents Arms*, not from a famous poet, as is reported.

Religious and educational leaders will find this book a helpful guide in seeing "the unities and universals" in religion in contemporary life.—*Leonard A. Stidley.*



WILLARD L. SPERRY, Editor, *Religion in the Post-War World*. I, Religion and our Divided Denominations; II, Religion of Soldier and Sailor; III, Religion and Our Racial Tensions; IV, Religion and Education. Harvard University Press, 4 volumes, each \$1.50, \$6.00 the set.

Twenty different authors, each a recognized authority in his own field, have collaborated in the preparation of these volumes. Religion, as Dean Sperry feels, is part and parcel of our total culture. Only in a restricted sense does it stand alone. Anthropology, education, military science, cultural drifts and fusions, all form part of the problem of religion in the post-war world.

In the first volume, after Dean Sperry's intro-

ductory chapter, a Catholic, a Protestant, a Jew, and a Humanist speak from their respective religious viewpoints to show their particular values, and the possibilities of contributions to the total of American religion. In the second volume, five men who have intimately seen the religious life of men in the service, including three chaplains, point out what religion does mean to men in conflict, and what the church through her representatives is doing to meet their needs, co-operatively.

Volume three deals with racial tensions, both in our own country and throughout the world, presents clearly the fallacies of race here and abroad, and suggests what our nominally Christian churches may do to solve that problem, so simple in its essence, so baffling when considered from the motives of men. Volume four inquires how religion fits in with the public educational program in the United States, from the public elementary schools to the liberal college and the university. Straightforward speaking by men who know.

The symposium is well done by competent scholars. It is well worth reading by thoughtful men.—*Laird T. Hies.*



LUIGI STURGO, *Spiritual Problems of Our Times*, Longmans, Green, 182 pages, \$2.00.

The author calls these thirteen essays a "book of experiences." He has had a rich and varied life—a priest, a professor, a writer, a political leader—organizer of a political party, and an opponent of fascism and an exile from Italy, his native land. When a man of this background writes about experiences he has a foundation upon which to build.

The book is divided into two parts: The Quest for Truth (Chapters I-IV), and the Quest for the Good (Chapters V-XII and Conclusion). In the first part the author focuses his philosophical and theological acumen and clarifies his position on four topics: The Present, The Inner Morality of Art, The Problem of Knowledge and the Intuition of God, and the Problem of the Absolute. This section is not "easy reading," but it is provocative reading. The author clearly shows that "all spiritual life is nothing but a search for God who is Truth and Goodness." To the reviewer this first part of the book was stimulating.

In the second part—the Quest for the Good, the author focuses upon the more immediate problems which he believes confront mankind—and more particularly Roman Catholics—the inner necessity of the spirituality, Mystical Body, and human society, the spiritual life of the average man, reading the New Testament, the Beatitudes, the Layman, Peace, and the Vision of God.

The reader has an opportunity to see a profound and sensitive soul face "spiritual problems of our times." To Roman Catholics, Protestants, and Jews this is a contribution.

When a person who is on "a Quest for the Truth and the Good" wants to probe deeply, this book is a guide.—*Leonard A. Stidley.*

BOOK NOTES

ALBERT E. BARNETT, *The New Testament, Its Making and Meaning*. Abingdon-Cokesbury, 304 pages, \$2.50.

A scholarly professor of New Testament offers a concise and very readable introduction to the books of the New Testament. Taking each of them separately, and chronologically, he asks a series of questions: Who was the author? For whom immediately written? When written? Where written? What situation provoked its writing? What is the author's basic message? An excellent text book basic to the study of the New Testament, or for a review of the subject.—A.R.B.

* * *

The Black Book. Duell, Sloan & Pearce, 560 pages, \$5.00.

The Nazi crime against the Jewish people is the theme of this carefully prepared and carefully written book. There were seven million Jews in pre-war Europe outside of Russia. Six million of them were exterminated, and the remaining million carry scars, mental and physical. Of course, liberals, radicals, Catholics, any who resisted Nazidom, were likewise persecuted, but the Jews were eliminated. The background, the techniques of persecution, and the results, are all given, from official and other sources. It is a macabre story, but it must be told.—P.G.W.

* * *

ALEXANDER A. BOGOMOLETS, *The Prolongation of Life*. Essential Books, 98 pages, \$1.50.

In the U.S.S.R. medical science has been given every encouragement. As a result, as the journals attest, very significant discoveries have been made. Dr. Bogomolets, after fifteen years of research, has discovered what are the processes of aging, and how they may be retarded. Man's life should, he maintains, extend from 125 to 150 years. Tentatively, of course, but with a good deal of conviction, he sets forth the process in this little book, translated from the Russian.—C.T.

* * *

B. MARIAN BROOKS and HARRY A. BROWN, *Music Education in the Elementary School*. American Book Co., 376 pages, \$3.50.

These two authors, a music supervisor and a superintendent of schools, have attempted to state a basic theory of education in music in terms of the newer concepts of psychology and education. They think particularly of the school child. They have done a good piece of work and have provided both a textbook and a source book for teachers. The carefully annotated twenty page bibliography is of great help.—C.J.W.

KENNETH IRVING BROWN, *Margie*. Association Press, 255 pages, \$2.50.

Margaret Richards was a young Denison student of physical, mental and spiritual charm. One of a thousand young folk who came to a student conference at Miami University, she met Dick. A quick friendship, a ripening, as romance swiftly turned to love. She at Denison, he at Dartmouth, wrote many letters over the next two years, while they were waiting the time to marry. Then devastation. Empty grief. Her friends wanted a memorial volume, and Dr. Brown, her University President, has written it, using her correspondence with Dick as the basis. A charming book, in terms of literary merit, and a story that will haunt one long after he has passed the book on to a friend.—L.T.H.

* * *

G. PAUL BUTLER, Editor, *Best Sermons*, 1946 Edition. Harper, 324 pages, \$2.75.

The fifty-two "best sermons" printed here were selected from 5674 sermons submitted. Eighteen denominations are represented, including Jewish, Catholic, Protestant. They cover every conceivable phase of religious living.

The sermons were selected by the Editor, with the collaboration of a committee of nine. One is impressed by the fact that the "great sermons" were, most of them, preached by well-known writers, administrators, ministers. Such names as Buttrick, Boreham, Norwood, Oxnam, Mays, Sperry, Niebuhr, Hough, Fosdick, Horton . . . occur. It is striking testimony to one of two facts: either these widely known men are the great ones in fact; or the committee felt obligated to select people with widely publicised names. The President's wife is always mentioned as one of the best-dressed women in America! How could it be otherwise.

In any case, these sermons are beautiful, powerful, spiritual messages, and one will be the richer for having read them.—A.H.

* * *

GEORGE A. BUTTRICK, *Christ and Man's Dilemma*. Abingdon-Cokesbury, 224 pages, \$2.00.

The dilemma lies in the fact that we are ignorant and wicked, that we build uncontrollable businesses and industries and cities and educational systems and systems of economics, and that these in turn control us. We realize our incompetence and our wickedness — but we are unable to do anything about it. God is able, through Christ, to do that something. The book is a strong appeal that we sincerely cooperate with him.—A.R.B.

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ROBERT P. CASEY, *Religion in Russia*. Harper, 198 pages, \$2.00.

This little book, more wisely than many others, faces the question of the present and future of religion in the USSR in terms of history. Dr. Casey makes a historical survey, not a prophecy. He begins with the Imperial Church, shows the development of anti-religion in Marx and Engels, and through them in Lenin and Stalin, the attack on religious institutions and on religion in

Russia, the apparent (but how real?) revival of orthodoxy. He is careful not to prophesy, but weighs the various elements for and against the future of religion. A solid book.—A.R.B.

RACHEL D. COX, *Counselors and Their Work*. Archives Pub. Co., Harrisburg, Penna., 246 pages, price not shown.

The book looks and feels like a doctoral dissertation at Columbia University. Under competent guidance by a committee of the National Vocational Guidance Association the author selected 100 especially competent personnel counselors in secondary schools, and studied them with respect to function, and to the type of personal background which contributed most significantly to their success. While the book is carefully and scientifically written, it is well written. A counselor, or one responsible for counseling functions in a school or college, will read it with genuine profit.—C.T.

MARY L. and ADELAIDE B. CURTISS, *Physical Education for Elementary Schools*. Bruce, 286 pages, \$2.75.

Physical education for children "does not mean the muscles of an Amazon or the physique for the gridiron. It means grace and poise, bodies strong and erect with muscles firm and well toned, eyes alert and faces aglow with health, and alive, self-confident manner, the wholesome enjoyment of vigorous physical activities." . . . Children are taught the game of life. . . cooperation, sportsmanship, loyalty, courage, respect for rights, obedience, justice and mercy. . .

With this philosophy and purpose, the two authors begin. They explain the content of the program for each of the eight grades, including songs and music games galore, and methods the wise teacher will employ to obtain results. A compact, full book.—C.J.W.

A. POWELL DAVIES, *The Faith of an Unrepentant Liberal*. Beacon, 122 pages, \$1.25.

Dr. Davies, a popular minister in the national capitol, has written ten essay sermons. "There never was a golden age," he protests, "but there's going to be one." God is not the god of the past, but of the future which he invites man to make for himself and for his world. There is very little scripture quoting, but a prophetic, forward looking, liberalism that is very refreshing.—C.T.

ROBERT and EDWINA DENNIS, *Alec the Great*. Crown, 301 pages, \$2.75.

Alec the Great is the philosophical pup who appears daily in millions of newspapers. Accompanying his picture is always a four line bit of counsel or comment or optimism or advice that carries good cheer for the day. A thousand and one of his pictures, and verses, are assembled in this attractive book.—R.C.M.

CHARLES H. DOYLE, *The Life of Pope Pius XII*. Didier, 258 pages, \$3.00.

The author is a Canadian priest. He has

studied his subject thoroughly, and covers the life of the Pope with the thoroughness of a scholar. At the same time he is a devout Catholic, and his biography is tinged throughout with reverence for the Office and for the man. He writes in lucid and attractive style. A reader will enjoy the book, and learn much from it.—P.G.W.

ETHEL M. DUNCAN, *Democracy's Children*. Hinds, Hayden and Eldredge. 189 pages, \$2.00.

Teachers and leaders in secular or religious education will find this book full of practical suggestions for the carrying on of inter-cultural education. The book presents in story form the record of one teacher's experiences in helping her children to appreciate the values of other cultures than their own. Special use is made of the festival occasions of the year.—R.W.S.

M. L. DURAN-REYNALS, *The Fever Bark Tree*. Doubleday, 275 pages, \$2.75.

People have suffered and died from malaria for many centuries. It destroyed Alexander the Great. 650 million people, a third of the world's population, endure it today. Until 1650 there was no cure. Then the "fever bark" was discovered in Peru. The medical and religious world rejected it, and it was a century and a half before quinine had won its way. The story of this conflict, of the monopolies designed to limit it, of its use during the two great wars, and of possible substitutes recently discovered, form the theme of this entrancing book.—P.G.W.

GEORGE H. FERN and ELDON B. ROBBINS, *Teaching with Films*. Bruce, 146 pages, \$1.75.

Films are not for lazy teachers. They require special preparation, hard and persistent work, to use them effectively. This small but compactly written book searches every aspect of the question. Where may films be most wisely used, how they may be used, the techniques of the operation of the projector, and sources from which films may be obtained. Cost of projectors and films is high, but if spread over a number of years at, say, 25 cents per pupil per year, equipment may gradually be secured. Teacher training is, of course, a prime essential, and this too is carefully presented. A book that will be of great value not alone to public school people, but to industries, and to church people interested in the same problem.—A.R.B.

ARNOLD GESELL and FRANCES L. ILG, *The Child from Five to Ten*. Harper, 475 pages, \$4.00.

A very full discussion of the multiplicity of kinds of behavior which distinguish the child from five years old to ten. Motor characteristics, personal hygiene, emotional expression, fears and dreams, self and sex, inter-personal relations, play and pastimes, school life, ethical sense and philosophic outlook (including a very brief statement of cosmic factors), are all included as chapter headings. Each year's child differs from the

year prior and the year to follow, and each year becomes a separate chapter.

Because the child is so infinitely complex, any adequate discussion of him must be full and detailed — this book is. Prepared by two M.D.'s at the Yale Clinic of Child Development, to follow their earlier book, *The First Five Years of Life*. A book which intelligent parents, and others responsible for child guidance, will read with minute care.—L.T.H.

WILLIAM S. HAAS, *Iran*. Columbia University Press, 273 pages, \$3.50.

Ancient Persia became Iran, of relatively little importance to the Western nations until the World Wars occurred, and oil was discovered in large quantities. Dr. Haas, for five years adviser to the Persian Ministry of Education and intimately informed of all phases of Iranian life, presents that nation to the appreciation of Americans. His book covers the country and its people, their religion, society and government, discusses Persian psychology, and explores the cultural, economic, and political phases of modern life. It is excellently written.—P.N.

OLGA W. HALL-QUEST, *How the Pilgrims Came to Plymouth*. Dutton, 115 pages, \$2.00.

This little book, which a ten year old (or older) will read in an hour, tells the story of the Separatists who left England for Holland for the sake of their religion, how about 35 out of 300 of them (plus others from England) made the famous voyage, and how they chose their settlement. It is attractively written.—G.M.C.

NELSON B. HENRY, Editor, *The Measurement of Understanding*. U. of Chicago Press, 338 pages, \$3.00.

This is the Forty-Fifth Yearbook of the National Society for the Study of Education. It reports the careful study over three years of a committee of thirty-seven scientific men and women in education into ways of measuring understanding in all the major areas of education. "Understandings" are products of education which enable an individual to react intelligently to recognized needs.

Most testing is designed to discover the student's memory for facts and his ability to use them in solving problems. The research underlying this volume is designed to aid in the second of the two. It is replete with illustrations of desirable procedure, and will undoubtedly stimulate teachers to develop more effective methods.—P.R.C.

FRANK C. HIBBEN, *The Lost Americans*. Crowell, 196 pages, \$2.50.

The lost Americans came to this continent via Siberia and Alaska some thirty thousand years ago. Later waves followed, and still later, and the Indians were their ultimate descendants. How early men's remains were found, and where, the theories as to how they arrived, and

their culture are all described very interestingly.—R.P.T.

JOHN T. HOWARD, *Our American Music*. Crowell, 841 pages, \$5.00.

There is only one definitive history of American music, and this is it. First copyrighted in 1929, again in 1939, and now completely revised and enlarged in 1946. Howard begins with our earliest New England psalmody, and follows through, step by step, to an evaluation of present-day composers of popular music. Names, dates, portraits, and biographies grace the pages. Excellent chapters on Negro and Indian music, an exhaustive bibliography of fifty pages, and a mammoth index of 96 more.—P.N.

LAWSON G. LOWREY, *Psychology for Social Workers*. Columbia Univ. Press, 337 pages \$3.50.

Social workers frequently find among their clients people suffering from disorders of personality. They need to know something of at least the more common types of disorder, develop a judgment on what it is possible for them as laymen to do, and under what circumstances it is wise to secure more professional psychiatric aid in meeting the problem. Dr. Lowrey offers a survey of the various types of psychoses, of behavior and personality and mental disorders. He assumes that his readers shall have had a previous general knowledge of social and general psychiatry, and writes at that level. His book will prove of value to anyone who serves people with personality adjustments to make.—E.L.D.

MAXWELL MALTZ, *Evolution of Plastic Surgery*. Froben Press, 368 pages, \$5.00.

Plastic surgery deals with the correction of defects through the moulding of new parts and the grafting of skin tissue. Dr. Maltz, a plastic surgeon of note, traces the history of the art from primitive times to the present. Surgery and medicine have existed through the ages, of course, but the real evolution occurred only within the past century — or even less. It has had a tremendous acceleration during the two great wars, due both to the emergency and the abundance of experimental material on which to work.—E.L.D.

A *Manual of Eastern Orthodox Prayers*, Macmillan, 113 pages, 90 cents.

This book was published first in Great Britain, and one of its purposes is to bring about a better understanding between the Orthodox and Anglican Churches. A Western reader will find that these prayers share a spirit that is common to all Christendom, although some of the language is in the distinctive Eastern tradition. Among these distinctive characteristics are the acute realization of man's enslavement to sin, a deep sense of the Divine majesty, and frequent references to the Mother of God.—R.W.S.

LEO J. MARGOLIN, *Paper Bullets*. Froben Press, 149 pages, \$2.50.

We have heard much about German psychological warfare, and little about the Allied side. This little book, by an Allied propaganda officer, tells the story from our own side. It reveals the various tricks employed, where and how they were used, and their results. It is an intensely interesting story, and, as the author maintains, it saved tens of thousands of Allied lives, while hastening drastically the close of the war.—E.L.D.

LEWIS MERIAM, *Relief and Social Security*. The Brookings Institution, 912 pages, \$5.00

This is the first complete, over-all study of the problems of relief and of social security in all its phases ever made in the United States. Old age assistance, aid to dependent children, unemployment insurance, farm programs, WPA and similar movements . . . all are minutely assessed in the United States. In Part II the New Zealand and the British systems are canvassed at length. In Part III major issues are considered in three categories: social considerations, cost problems, and administrative problems.

The whole study is designed to reveal how the United States can develop a comprehensive social security system "that will relieve want at a cost which the nation can afford, without seriously interfering with the American way of life.

The study is comprehensive, coolly scientific, and adequate. It should prove of enormous significance.—G.M.C.

CHARLES G. MULLER and HORACE MAZET, *Tigers of the Sea*. Westminster, 223 pages, \$2.00.

Written for adolescent boys or girls, this story of the processes of hunting sharks for the skins and other commercially valuable parts is both interesting and educational. It is a whale of a shark story, which several adults have enjoyed reading on long evenings.—R.C.M.

SAMUEL R. OGDEN, *This Country Life*. A. S. Barnes, 166 pages, \$2.75.

Mr. Ogden and his wife grew up in the city, but spent vacations in the country. Sixteen years ago, mature, they abandoned the city, found a cottage and a small piece of land in Vermont, where they have been happy, have made a fair living, and raised their family. Many people are considering such a move. Mr. Ogden has written this book for them. It canvasses the whole question sensibly, considering all sides, and makes very interesting reading.—P.R.C.

DEWITT H. PARKER, *The Principles of Aesthetics*. Crofts, 316 pages, \$3.00.

Professor Parker wrote this book twenty-five years ago, and has just revised it briefly in the light of more recent thought. Art, aesthetics, value are inseparable — the forms they will take vary with the culture. Certain basic principles

are eternal, inherent in the experience itself. These Professor Parker analyses and describes in very adequate manner. His book becomes a significant college text, and a general work which any intelligent person will value. His treatment of morality and religion is particularly stimulating.—P.N.

WALTER B. PITKIN, *The Best Years*. Current Books, 194 pages, \$2.00.

Walter Pitkin retired from teaching at sixty, and now is enjoying his "Best Years" somewhere out in California. He is writing, part-time probably, and his picture on the back cover of the book shows too much fat around his neck. In this book he writes his usual gloriously exaggerated truth and good advice for those who are about to grow old, and maintains that nearly everyone can be happy, healthy, mentally alert and useful until he becomes so frail the wind just blows him away.—G.R.T.B.

ABEL PLENN, *Wind in the Olive Trees*. Boni & Gaer, 350 pages, \$3.00.

A member of our government's Office of War Information in Franco's Spain here draws a careful anti-Franco picture of what is happening in that distraught and impoverished land. The cooperation of Franco with Hitler and with Mussolini is explained, the organization of government designed to crush the antis, the activities and the successes of the anti-Francos are all clearly pointed up. The author's purpose is to lead Americans to put such pressures on our own government that they will do something about it.—A.N.

EDWARD PODOLSKY, *Doctors, Drugs, and Steel*. Beechurst Press, 384 pages, \$3.75.

Written for laymen, with a minimum of technical data, this book opens the whole vast story of how physicians have utilized drugs and surgical methods in alleviating the effects of disease. The newer drugs, such as penicillin and the sulfa derivatives, the nature of the hormones and the vitamins, the results of such discoveries as the X-ray, the enormous research and experimentation now going on, and some of the spectacular results, are all explained to the interested reader.—C.J.W.

BEN RAEBURN, Editor, *Treasury for the Free World*. Arco Pub. Co., 417 pages, \$3.50.

Free World is a vital new magazine that came into being only recently. From its files the editor has taken the three score articles which, revised somewhat and enlarged, form the meat of this book. A "free world" is one in which freedom rather than its antitheses (plural) prevails. We, who are not yet free ourselves, wish freedom for ourselves and for other people, in a free world. The sixty-four authors, each a celebrity and an authority, cover the range of the world's problems, feeling for the education, the organization, the confidence, the techniques

that can be employed to make this really a "free world".—P.N.

ANNA Y. REED, *Occupational Placement*. Cornell Univ. Press, 350 pages, \$3.75.

A very wise authority in the field of guidance and personnel work has written this, the second of a projected three volume series. In it she deals with the history, philosophy, procedures and educational implications of occupational placement.

Many methods have been employed in the past. The guild, indenture, the Padrone system, were among the earliest. Newspaper advertising with its trial and error has always been common. Private employment agencies have sought to serve and to make a profit. State and municipal agencies were established, followed in turn by Federal government agencies. Many problems of organization, administration and operation have arisen and been solved. Some are still problems — for instance, the question of what preference, if any, should be given veterans, the hale and hearty, and the handicapped. What about veteran workers in relation to the constant stream of young folk just out of school?

Mrs Reed handles all these question from the historical and philosophical, as well as practical basis. Her book is of great value to anyone who helps people solve vocational problems.—L.T.H.

DONALD W. RIDDLE and HAROLD H. HUTSON, *New Testament Life and Literature*. U. of Chicago Press, 263 pages, \$3.00.

Two biblical scientists, and teachers, have worked together in compiling this textbook introduction to the life of Jesus, including those events prior to and following which, altogether, make the New Testament picture. A student should, of course, know the content of the New Testament from thorough reading before he studies this book. Then the study will give meaning to the whole picture. The book is remarkably attractive in literary style.—P.R.C.

ANN ROE ROBBINS, *How to Cook Well*. Crowell, 748 pages, \$2.50.

Mrs. Robbins has written an unusual book for housewives who like to know something about the foods they prepare. A thousand recipes, to be sure, but they are interwoven into chapters that explain the nature of the foods, the utensils to be used, the chemical reactions that occur. Chapters cover breads, breakfast, soup, meat, poultry, fish, vegetables, salads, sauces, and desserts. One of the very best books to present to your wife!—R.C.M.

GEZA ROHEIM, *The Eternal Ones of the Dream*. International Universities Press, 270 pages, \$4.50.

Many European and American investigators have written on totemism, and on the other customs and beliefs of now existent primitive man. Dr. Roheim is one of them. In this new study he

interprets these phenomena in terms of Freudian concepts in which, of course, sex predominates, either overtly or symbolically. The volume contains a wealth of material. A reader might wish that the manuscript had been reworked by a literary-minded editor before publication.—P.R.C.

EDGAR SCHMIEDELER, *Marriage and the Family*. McGraw-Hill, 285 pages, \$1.80.

A wide-spread movement has developed in recent years to teach courses in marriage to college students. It is moving now into the high school. Father Schmiedeler, after many years interest in teaching the subject, has written a textbook for Catholic high school seniors. Written in sincere, wholesome style, it pictures the whole program and teaching of the Church. It carries the *imprimatur*, of course.—G.R.T.B.

W. E. SCHUTT, *Reading for Self-Education*. Harper, 255 pages, \$3.00.

75 percent of college failures are due to poor reading and study habits. Students have poor vocabularies, read uncomprehendingly, too slowly, and with too poor organization. In ten weeks, the author maintains, student reading ability could be doubled.

This book, which is designed for use either as a textbook or for private use, gives the techniques. Its careful use should be of enormous benefit.—A.H.

Selected Poems of Maxwell Bodenheim, 1914-1944. Beechurst Press, 193 pages, \$3.50.

Bodenheim is a skillful poet with a strong, stabbing revolutionary bent. Very little gentle in his verse, but a violent picturing of the meaninglessness of life. Such lines as these reveal the spirit:

"The farm-hand walks to the barn,
With an ox-like dragging of feet", and
"Tame and ghastly coffins
Display their shamefaced greys and reds."

And yet one reads with a compelled fascination, finding it hard to refrain from turning yet another page.—C.J.W.

KRISHNALAL SHRIDHARANI, *The Mahatma and the World*. Duall, Sloan & Pearce, 247 pages, \$3.50.

A popular Indian author, who appreciates intimately what Ghandi stands for, has here written a simple and touching biography. He begins with his boyhood in a small state of Western India, carries him through the years of study in England, back to India, to South Africa, and back again to India in 1915. He explains his basic beliefs in justice, and his techniques for securing it. He describes his humility, his attitude toward sex, toward alcohol, and toward meat-eating. Ghandi is now seventy-eight, gaunt and alert. He plans to live to 125. His power is at its zenith, and, believes the author, it will continue.—G.M.C.

IGNAZIO SILONE, *And He Hid Himself*. Harper, 126 pages, \$2.00.

The author's family in Italy knew tragedy. He himself fought the Fascists and was imprisoned in Spain and Italy. He now works with the liberal groups in his own country. His play depicts the Communist underground activity before the war, led by Pietro Spina. Luigi Murica betrays his fellows and dies for his disloyalty. Brother Gioacchino and Annina, whose love transcends party and death, are strong characters. The author has learned from experience: "Every revolution, every one of them, without a single exception, began as a movement of freedom and ended up as a tyranny." An underground resistance or revolution "offers to the weak man the important and deceptive advantage of secrecy." The play is well written and reads well, but is not for amateurs to perform.—A.J.W.M.



SOLOMON SIMON, *The Wise Men of Helm and their Merry Tales*. Behrman House, 135 pages.

A curious phantasy about the inhabitants of Helm. "Some people say that the Wise Men of Helm are fools. Don't you believe it. It's just that foolish things are always happenings to them," says the author, who then proceeds to tell in simple inimitable style what some of these things were — and it makes a charming tale.—G.R.T.B.



HOWARD SPRING, *And Another Thing*. Harper, 265 pages, \$2.50.

This is the "spiritual autobiography" of an Englishman. Spring is a newspaper man, a veteran of both the first and the second world war. His childhood was spent in deepest poverty, his middle years in reasonable comfort. He learned no "religion" at home or at school, but a high morality and sense of fundamental values was instilled into him by his hard working mother. He is a religious man now, semi-mystical. He writes of his spiritual development through the years, of what incidents and experiences influenced him, and the gradual unfolding of what might be called "an awareness of God." The autobiography is a most revealing document that will repay reading by minister and laity alike.—A.R.B.



PERCIVAL M. SYMONDS, *The Dynamics of Human Adjustment*. Appleton-Century, 666 pages, \$5.00.

Dynamic psychology approaches the individual and society from the standpoint of the stimulating and stressful situations which prod them into the kinds of behavior they reveal. These dynamic factors are chiefly interior, of course, and can be studied as such. Professor Symonds does so around the basic Freudian concepts of drives, frustration, aggression, projection, identification. . .

The book is magnificent in its scope. Written as a textbook in Mental Hygiene for both college classes and for counselors, it will prove very useful. Dr. Symonds relies largely upon the literature, and his bibliography contains 883 references, all of which are used.—L.T.H.

LIN TAIYL, *The Golden Coin*. John Day, 306 pages, \$2.75.

A talented young Chinese woman has written a compelling tale of life in her native land. Wen Lang, the thinker and rationalist, falls in love with Sha, a deeply spiritual girl who believes in miracles. The story revolves around the two characters in their respective struggles each to convert the other. The author is careful not to moralize, and tells the tale in such wise that the reader is compelled to take one side or the other — thus making it difficult to forget.—T.B.A.



RUPERT B. VANCE, *All These People*. U. of North Carolina Press, 303 pages \$5.00.

"All these people" are the people of the United States, particularly of the southeastern section, whites and Negroes, urban and rural, industrial, agricultural and professional. The discussion is sociological, and very human. The fact that it is interspersed with 146 tables of statistical matter and 281 charts and figures reveal the vast degree of care underlying the interpretations. One who wishes to understand the South and the Southeast, in comparison with other sections of the nation, will find in this book mines of information.—A.H.



GERALD VANN, O.P., *The Heart of Man*. Longmans, Green, 181 pages, \$2.00.

Father Vann, writing as a Roman Catholic, discusses man as lover and man as maker. Before man can be a creator, he must have a vision of the meaning of his life, of the sources of good and evil, and of his possibilities as a child of God. With this vision he then becomes creative in the area of art, family, the world, and the church. In this volume the reader will find the defense of characteristic Roman Catholic doctrines, written with insight and ability.—R.W.S.



OSCAR M. VOORHEES, *The History of Phi Beta Kappa*. Crown, 372 pages, \$4.00.

In 1776 the Society of Phi Beta Kappa was organized at William and Mary College with nine members. The Society now numbers some 140 chapters and more than 90,000 members. It is distinctively an American institution, designed to promote continuing liberal education. This authoritative history was prepared over ten or more years, and carries the story from the beginning to the present time.—A.H.



ETHEL WALLACE, *From Scenes Like These*. Hathaway and Brothers, 223 pages, \$2.00.

"None of the characters or events of this book are fictitious." The first half of the book describes the members of an old-time large family of parents, children, relatives and friends. These are real people and are living a Christian life. They are not flawless. The last half is made up of letters from Gordon in the first World War and also from the second World War. There is a sense of reality about people and events, with humor, joy and sorrow.—A.J.W.M.

FRANK WATERS, *The Colorado*. Rinehart, 400 pages, \$3.00.

This colorful book is one of the thirty or more volumes in the "Rivers of America" series. Not an illustrated book: only three or four charcoal drawings and a few pen and ink maps; the text carries the story. Broken into four parts it includes, the physical background of plateau and desert and delta; the people who have lived and do live along its route; its future, controlled in parts by dams and projects and irrigation; and a chapter on the Grand Canyon. It is beautifully literary throughout, covers the subject completely, and leaves a reader with a feeling of long familiarity.—G.R.T.B.



FRANZ WEIDENREICH, *Apes, Giants, and Man*. U. of Chicago Press, 122 pages, \$2.50.

An outstanding anthropologist presented five lectures as Hitchcock Professor at the University of California on the ancestry of man. These lectures form the meat of this book. One of his conclusions (all tentative) is that the latest finds in Java show that the ancestors of modern man might just as well have been human giants as smaller simian types, as has hitherto been accepted. A "giant" would be seven or eight feet tall. A second conclusion is that man does not, probably, have a simian ancestor, but that simians and man are branches from an older parent stock. The book is written in layman's language, and copiously illustrated.—P.R.C.



EVELYN WELLS, *A Treasury of Names*. Essential Books, 326 pages, \$4.00.

A dictionary of the first names of people in America. Our names came principally from Greek, Roman, Germanic and Hebrew sources, with many variations and changes. These are all traced back to their root meanings, and a word about the history is usually added. Several brief chapters preface the dictionary pages. Facts and fancies about names, the significance of numbers, of astrology, of places and dates and events, are all included in these chapters. A useful reference book, indeed.—G.M.C.



J. GUSTAV WHITE, *Changing Your Work?* Association, 210 pages, \$2.50.

This is the most satisfactory book of its sort reviewer has seen for a long time. 25,000,000 people must change their work in these post war years; some because they want to, others because they must. If one must, or should, find new employment, how should he go about it?

First, an inventory; tests, inventories, and counselor can help. Second, a personal sales campaign; and third, make good. Filled with brief illustrations and case studies, vigorously written in attractive style designed to bolster the uncertain change — this book will enormously aid anyone who should or must change his work.—P.G.W.

RUTH WHITE, *Abdul Baha's Questioned Will and Testament*. Privately printed by Ruth White, Box 1471, Beverly Hills, Calif., 129 pages, \$2.00.

A purported "will and testament" of Abdul Baha has been offered by Shoghi Effendi, grandson of Abdul Baha, and the National Spiritual Assembly of the Bahais, appointing Effendi as the spiritual head of the sect. Miss White protests in this little book that the will was a fraud, not written by Abdul Baha, and that the appointment of a "successor" as leader was entirely contrary to the spirit of the great founder himself.—E.L.D.



ROYAL B. WILLS, *Better Houses for Budgeteers*. Architectural Book Publishing Co., 112 West 46th, NYC 19, 110 pages 9 x 12 inches, \$3.00.

First published in 1941, now revised and enlarged, this attractive book of ideas for those who wish to build fills a still larger function. Three types of homes are envisaged, depending on family income: houses for incomes of \$2000 to \$3200; for incomes of \$3200 to \$4900, and from \$4900 up. The assumption is that a home might cost as much as two full years' income. Illustrations are attractive, in charcoal on a green background, beautifully reproduced. A wide variety of ideas.—C.T.



WALTER A. WITTICH and JOHN G. FOWLKES, *Audio-Visual Paths to Learning*. Harper, 135 pages, \$2.00.

The armed forces utilized visual aids to unprecedented degree, and with phenomenal success. The N E A and the American Council on Education have lauded large programs of investigation and promotion. It is *the coming thing*.

The two authors engaged in a controlled experiment with school children in Madison, Wisconsin, to discover which of three methods was best for teaching with films. Their experiment and its results are given here. In addition, the place of the motion picture with and without auditory aids is discussed.—A.H.



J. MILTON YINGER, *Religion in the Struggle for Power*. Duke University Press, 275 pages, \$3.00.

Religion has ideals, which differ widely from the ideals of non-religious movements. The problem constantly arises, whether religion should insist on holding strictly to its ideals, thereby losing many of its adherents, and becoming a small, close group; or whether it should minimize its ideals and thereby attract into its fold larger numbers of people. In other words, a constant struggle for power is constantly going on, and religion is one of the participants. The sociological factors at play in this interaction are the subject matter of this closely written book — by a sociologist.—G.R.T.B.

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